

TWO *11- 266*
TREATISES:

I. A
CONFUTATION
OF THE
Hopes of the Jews

Concerning the
LAST REDEMPTION.

II. An ANSWER to
Mr. WHISTON's
Late Treatise on the Revelations.

BEING
An Examination of the several Scripture
Prophecies which he hath applied to the
Times after the Coming of the *Messiah*.

By PETER ALLIX, D.D.

L O N D O N,
Printed for R. Burrough and J. Baker, at the
Sun and Moon in Cornhill, 1707.

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TO THE
Right Reverend
Father in God
JOHN
Lord Bishop of ELY.

My Lord,

Nothing is easier than to fall into an Error, when it is upheld by the Authority of Eminent Writers, and grounded upon Principles almost generally approved of by the greatest Antiquity. We can scarce disengage our selves from it, till with deliberation we weigh and examine the ill consequences which naturally follow this Error, and the absurdities arising from it. The sight of these consequences does naturally carry those who seek after Truth, to examine whether or no the Principles, on which this Opinion is grounded, are as sound

as they are generally supposed to be. But this Examination can't be performed without a long and serious Meditation on Holy Scripture, which most sort of Readers don't alike acquit themselves well of: From whence it also comes to pass, that many can't free themselves from their prejudices, which engage them to embrace the Authority of those who went before them, and obtain'd a great Esteem and Reputation by their Works or Studies.

The Doctrine of the *Millennium* is an authentick proof of the Reflexion I just now made; there is nothing established with greater Solidity than it is by *Daniel* ch. 2. and ch. 7. and by *St. John* in the *Revelation*. And yet before the midst of the Second Century we find that several Christians had already mix'd with this Doctrine many notions which savoured altogether of *Judaism*; some Jews converted to Christianity having made their utmost effort to join with the Doctrine of *St. John* the Ideas of their Masters with relation to a Temporal Reign of the *Messiah* in *Palestina*; and concerning several other Articles, diametrically opposite to the Doctrine of our Saviour Christ.

After this mixture of those Jewish Ideas, with those of *St. John* the Apostle, this Doctrine became a stumbling block to many Christians, and we may say, that it occasioned an irreconcilable difference between the Ancientest Interpreters of holy Scripture. *Dionysius* Bishop of *Alexandria*; *Origen* and his Disciples became famous for stand-

ing up and opposing this medley of Jewish Notions with St. John's System. But it fell out so, that they gave allegorical explanations to all the Ancient Prophecies, which served to no other end but to render the sense of them Dark and Obscure, the literal sense seeming to them altogether insipid. St. Jerom, who made Commentaries upon all the Prophets, following but too closely Origen's Method, and his Works, where he shews the sense and the explication which the Jews give these Ancient Prophecies, convinces us that Apollinaris Bishop of Laodicea follow'd the Jewish Ideas of the Millennium in their full extent.

The same differences were renewed at the time ensuing the Reformation, but more especially an Hundred Years ago, and the holy Scripture being more Studied and with greater helps than before, the Books of the Jews and their Commentaries being published, we saw Christian Divines divided about these matters, and this division was carried so far, as to force several to think themselves obliged to abstain from the study of the Prophecies, but more particularly of the Book of the Revelations, that so they might avoid joining themselves to a Party, and not expose themselves to the laughter of their Adversaries; yet 'tis certain that every one that Studies Scripture must espouse a Party touching the Questions that relate to this Controversy.

St. Jerom in several places maintain'd that the Ten Tribes never returned into their own Country. This Opinion was so universally followed, that the Divines of the Church of Rome

Rome unanimously declared for the Opinion of the Jews, when they adopted their Notion concerning the coming of *Elijah* before the second appearing of the *Messiah*: The greatest part of the Protestant Writers rejected this Opinion, and to free themselves from it, turned into Allegories most of the Oracles which relate to the return of the Ten Tribes and of the Two Tribes under the Empire of *Cyrus* and of his Successors, that by that means they might apply them to the time of the Gospel. Some acknowledged that it was hard this application should be just, seeing that the terms of the Prophecies relate to Temporal advantages, which the Primitive Christians never enjoyed, so that they pretended with *Theodore*t that these Oracles which the Jews at present refer to the time of the *Messiah* had a literal accomplishment under *Zerubabel* and his Successors. Since Protestants applied themselves to the Study of the *Revelations* of St. *John*, they divided themselves into Two Parties. The one in Imitation of the Papist Divines and upon the same Foundation that crept in amongst Christians out of the School of the Jews, pretend that some allusions found in the Book of the *Revelations*, obliged them to apply all the Oracles of the Old Prophets to the *Millennium*. So that without the least hesitation they apply to the time of the *Messiah* a great number of Prophecies which had their accomplishment before the coming of our Lord. As the Jews afford them no small assistance upon those places of the Old Testament, so it happened that they also embraced one part of the Jewish System with regard

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The Dedication.

regard to the second coming of the Messiah. They adopted a Temporal Reign of the Messiah, a Re establishment of *Jerusalem*, of its Temple, of its Sacrifices, a Kingdom of the Jews in the Land of *Canaan*; and they pretend that these Hypotheses which had their Rise in the bosom of the Synagogue, since it rejected the true Messiah, are sufficient means to make them embrace him, when he shall reveal himself to call all the Nations of the World to his Communion. This was formerly the Opinion of *Justin Martyr*, *Tertullian*, *St. Cyprian*, *Lactantius*, and of several Fathers for some Ages. But *Apollinaris* Bishop of *Laodicea*, particularly defended it in his Commentaries on the Prophets.

As this Opinion appears to me to be of a very dangerous consequence, and seeing at present it is reviving; I thought my self obliged to do my utmost to prevent its growth. Two Learned Men of this Church had already opposed it, the one Mr. *Calvert* in a Treatise which he published in 1672; and the other was Dr. *Worthington*, in his Remarks lately published. As the Author who revives this Opinion hath the advantage to be deservedly esteemed by your Lordship upon the account of his Merit and Learning, and that I look upon him to be otherwise a great lover of Truth, which we all seek after in so difficult and abstruse a matter; so I was not afraid publicly to oppose his Sentiments, and thought my self obliged to lay before your Lordship the examination of those Texts upon which he endeavours to bring again into play *Apollinaris* his System, which the Church hath formerly exploded with great aversion.

version. Besides, I thought my self in a more especial manner ingaged to it, having perhaps given the Author some occasion of depending too much in relation to this Question, upon the Authority of the Jews, by referring some Oracles to the last times, the accomplishment of which was acknowledged in the ages that preceeded the coming of our Saviour. Therefore to prevent as much as possible this bad effect, I thought my self obliged to begin by giving some Rules for the understanding of these Prophecies, and I hope the evidence of these Rules, will draw after them the Approbation of all Men of Understanding. There are several others which I might have added, and which by a long and serious Meditation on holy Writ I have collected; but I suppress them now; because these which I produce seem to suffice to put the Reader into a way of judging whether the Jews, whom the Author generally follows, had reason to apply these Prophecies which he produces, to the Times that follow the coming of the Messiah, or according to my Hypothesis, to the Times that preceeded his coming.

I designed to Dedicate this Examination to your Lordship's Predecessor of Blessed Memory, seeing the Author had Dedicated his Collection to him, and submitted it to his Judgment; and I presumed, that by his Example he had Authoriz'd me to make him Judge of a Difference of so great Moment and Consequence in the Christian Religion which we profess. As your Lordship succeeds that Great Man with so general a Satisfaction and Applause, just when this little Treatise was a going to be Published, I humbly conceived I might justly Dedicate it,

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it, and submit it to your Lordship's Judgment, as a thing, which belongs to you by Right of Succession. I know you have no less Affection for my Worthy and Ingenious Adversary than your Predecessor had. But I know that your Esteem is grounded upon what he hath professed publicly in an Epistle to your Lordship, that although he thinks he has generally Light on what is True, Solid and Satisfactory; but if not; he shall always be ready to exchange it upon better Information. I am altogether of the same Mind with him, and therefore I freely leave this Cause to your Judgment, being perswaded that none can be a fitter Judge between us than your Lordship: Whatsoever your Lordship thinks fit to pronounce upon our Friendly Debate, I am heartily glad to find so natural an Opportunity of declaring the Gratitude I have, for the constant Kindness and Affection you have been pleased to Honour me with for these many Years. I Pray God that He will be pleased to keep your Lordship many Years for the Good of this Church; And I am, with a due Reverence,

My Lord,

And Reverend Father in God,

Of your Lordship,

The most Obedient and

Dutiful Servant,

*London this 25th
of July 1707.*

Peter Allix.

And I am, Sir, a true Reverence,

My Lord,

And Reverend Father in God,

Of your friendship

The most Obedient and

David Servant

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T H E
P R E F A C E.

RABBI Sahadiah was a Native of Egypt, but was called out of Egypt by the chief of the Jews of Chaldaea, who gave him the direction of their Academy at Sora, which he governed 14 years, viz. to the Year 906, and 907 of our Lord. He was in great Reputation after the middle of the Ninth Century, and he lived pretty long in the Tenth. For R. Gedaliah pretends that he died in the year of our Lord 942. He is famous amongst those who in his Nation bear the Name of Geonim, Illustrious or Excellent. Indeed he was very much renowned amongst the writers of his Age. The famous Author of the Book Agur quotes a Book of his which he made upon the Grammar, And it is likely that he first supplied the Jews with Grammar Rules, such as R. Juda Chioug's Son have followed, having borrowed them from the Arabians, who had already begun

to cultivate their own Tongue and to bring it under certain Rules; which was as a pattern to the Jews. He has written a Treatise which is entitled, The Philosophers Stone. 'Tis he who first published a translation of the Five Books of Moses in the Arabick Tongue, which was Printed by the Jews at Constantinople. His translation was generally approved of when it appeared, and Abusayd a Samaritan Author who lived after R. Sahadias, and made a new translation of the Pentateuch into Arabick for the Samaritans, imitated it and almost adopted it, having only altered some things in the passages which are disputed of by the Jews and them. There is an Hebrew Commentary of his upon the Book of Daniel, which the Jews Printed first at Venice: And it appears by the Commentaries of R. Aben Ezra that he had Commented some other Prophets. He was esteemed not only by the Divines of his Nation for the knowledge of the Scripture, but he was famous among the Cabbalists whom the Jews very highly esteem and commonly reckon as Holy. There is to this Day a Commentary of his which he made upon the ancientest Book of this Order, which is Intituled, The Book of the Creation, which was Printed at Mantua by the care of the Jews.

The Preface.

Jews. Lastly the Jews have several Editions of his Book which is Intituled Sepher Emunoth, in which he treats of the Jewish Divinity, and wherein he disputes sharply against the Christians. Hottinger has made an Abridgment of it in his Ecclesiastical History of the Tenth Century and following; altho' it appears by the Book it self that it was written in the Ninth Century, viz. in the year 873 after Christ.

'Twas the Eighth Treatise of this Book which one of my Friends pray'd me to examine, as containing a pretty compleat System of the several Jewish Notions concerning the deliverance which they expect by the Messias. As he has followed the time of those Men who have compos'd the Babylonian Talmud, whose Authority the Jews follow in all places, and his eminent Learning has made him one of the most celebrated Authors of his Nation either in the East or West, which has oblig'd the Jews to translate his Arabian Books into Hebrew, I undertook it willingly, supposing I might do some Service to the Christians, and to the Jews themselves. 'Tis true, I do not handle the Controversy which is between us and the Jews about the Person of the Messias and his Offices. But I hope that what I shew concerning the absurdity of the expectation

tion of the Jews, by confuting the false Foundations which they employ to feed the hope of their People in the expectation of the Messias to come, is sufficient to make them examine a fresh question so important and ought to free them from such a vast number of fancies which they still retain, supposing that their Masters put forward nothing but what is according to the Ancient Oracles which speak of their Nation.

I supposed at the same time that I should do no little service to the Christian Religion. Indeed a great Number of Divines, having adopted several Ideas which were purely Jewish, in following the Authority of the Masters of the Synagogue; it seemed to me of some consequence to use my endeavour to free them from their Errors, by shewing them that several of the Hypotheses which they have adopted, can produce no other effect, than to harden the Jews, by making them conceive that their Masters have such clear Proofs for their Sentiments, that one part of the Christians is forced to embrace them.

I have a great Esteem for those who apply themselves to examine the Prophecies of the Old and New Testaments. But knowing that many have been led by the Authority of the Jews, and by the Example

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ample of several very famous Authors, to give a Jewish sense to a great number of Prophecies of the Old Testament. I thought it my duty to undeceive them if it were possible, from the Errors they are fallen into. This is what I have endeavoured to do by the examination of a great number of the Texts of the Old Testament which have been lately collected under several Titles, which I thought I might do, without diminishing in the least the respect which is due to the Author of that Collection.

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THE
EIGHTH TREATISE
OF
R. SAHADIAS the Excellent,
Concerning the
LAST REDEMPTION.

*The Words of Jehuda the Son of Saul *.*

** Who was
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preter from
the Arabic
into the
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Tongue.*

§ 1.

OUR God has assured us by his Prophets, that he would redeem us, of the Congregation of Israel, from the Iniquities wherewith we have provoked him; and that gathering together all those of us, who are dispersed from the East to the West, he would bring us again to our Holy City, and fix our Habitation there, that we might be his peculiar Possession and Inheritance. Thus he himself has promised, *Behold, I will save my People from the East Country, and I will bring them, and they shall dwell in the midst of Jerusalem.* This most weighty and important thing his Prophets have discours'd of so much at large, as to spend several whole Books about it. Nor is it a Blessing mention'd only by the latter Prophets, but Moses himself, our great Master, the first of all the Prophets, has recorded this Promise in his Law, saying, *And the Lord thy God shall bring back thy Captivity, and have mercy on thee; and so on to the end of that*

Zack. 8. 7.

Deut. 30. 3

The Eighth Treatise of R. Sahadias

Parascha. They also confirmed what they had deliver'd on this Head by many Wonders and Miracles, the Account of which has been deliver'd down unto us. I have also made some Rational Enquiries into this Matter, and I find it so plain, that there is no need of any more than ordinary Subtilty and Acuteness to discover or confirm its Truth. And therefore I shall only briefly consider and explain one Argument in this Discourse.

The Foundation upon which this Doctrine of our future Redemption is built, is strengthened and establish'd by various Reasons. 1. By the Miracles of *Moses*, which he first foretold and wrought, as also by the Wonders which *Isaias* and the other Prophets perform'd, which they before-hand assured the People they wou'd work, and which God, who sent them, did always most infallibly fulfil and accomplish, as he *Isai. 44. 26.* saith of himself; *Who fulfilleth the Word of his Servant, and accomplisheth the Declarations of his Messengers.* 2. Because it is inconsistent with the Justice of God, that he should act unreasonably towards his People. And therefore in as much as he has brought this Captivity upon the People of *Israel*, under which they groan to this day, there can be no doubt but it was decreed by God, partly for their just Punishment, and partly for their Probation and Trial. But he has determined a certain Duration for both of these, it being impossible they should last for ever. Now when that appointed Term shall be expired, it necessarily follows, That then the Nation of *Israel* shall be delivered from all their Afflictions, and receive a Reward from the Hand of God, for the Trial they have passed through. This is plain from what he himself *Isai. 40. 2.* saith; *For her Iniquity is pardoned, for she has received of the Lords Hand double for all her Sins.* 3. Because God's Faithfulness requires, that he should fulfil the Words he has spoken, and establish what he *Isai. 40. 8.* has commanded, as *Isaias* says; *For the Grass withers, the Flower fadeth, but the Word of our God shall stand for ever.* 4. Because we compare all these Promises with that which he made first of all, while we were yet in *Egypt*; for he then promised that he wou'd judge our Oppressors, and those who had brought us

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into a State of Slavery, and that he wou'd bestow upon us great Riches; and that he only promised. And also, saith he, *that Nation whom they shall serve, Gen. 15. 14. will I judge, and afterwards shall they come out with great Substance.* And we have seen with our own Eyes what he did for us, in the Dividing the Red Sea, in Raining the Manna, and Sending the Quails, in his Appearance on Mount Sinai, his causing the Sun to stand, and innumerable other Instances. How much more infallibly may we conclude, that those things shall come to pass, which are contain'd in those great and glorious Promises, wherein he declares his Resolution to bestow upon us Happiness, Greatness, Victory, and Glory, in a double Proportion, to all the Afflictions and Sorrows which he has brought upon us? Thus he says; *For your Shame you shall have double, and for Confusion they shall rejoyce in their Portion; therefore in their Land they shall possess the Double.* He compares those Sorrows which have passed over us, with a small Moment; but the Reward which he will bestow, he calleth his great Mercies; *For a small Moment have I forsaken thee, but with great Mercies will I gather Thee.* As for our Trial and Probation which are past, he will perform doubly those things which he had promised; which Favours he will also multiply till they become innumerable. Thus Moses, *And he will do thee good, and multiply thee above all thy Fathers.* And this is the Reason why he so frequently reminds us in the Law of our Deliverance from Egypt, and commands us to remember those things which we have seen. And if there are any things which he did for us in our Egyptian Captivity, which he does not particularly mind us of when he speaks of this Redemption, yet they are generally comprehended in these Words *According to the Days of thy coming out of the Land of Egypt, will I shew unto him marvellous things.* Mich. 7. 15.

Wherefore we bear up in Patience, in the Expectation of those things which he has promised, and do not grow weary, nor give up our selves to Sorrow and Discontent, but rather improve in our Courage and Constancy, according to that Command; *Be of good Courage,* Psal. 31. 25.

The Eighth Treatise of R. Sahadias

Courage, and he shall strengthen your Heart, all ye that trust in the Lord. It is true, that if any Person considers our present Condition, he might justly wonder at what he wou'd call our Madnes, not having experienced, nor believing those things which we have experienced, and which we receive as Articles of our Faith; as a Man who had never beheld the sowing of Corn, if he shou'd accidentally see a Husbandman scattering his Wheat upon the Earth, wou'd doubtles imagine him to be a Fool, and wou'd not be convinced of his own Mistake, but by a sight of the Harvest crowning the Husbandman's Labours with a vast Increase. The Scripture it self makes use of this

Psal. 126.

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Comparison, telling us, That they who have sown with Tears, shall reap with Joy. Or else as one who had never seen the Education of Children wou'd laugh at a Man whom he shou'd find busying himself very much, and taking incredible Pains, and undergoing a great deal of Fatigue in educating his Son, as one who spent his time to no purpose: But after the Child is grown up, and having attain'd to a perfect Acquaintance with all the parts of Learning, is raised to command on a Throne, or in an Army, this Person wou'd be sufficiently convinced, that his Judgment he formerly passed, was rash and ridiculous. This might also be illustrated by the Time when we expect the Birth of a Child, of which *Isai.*

Isai. 66. 7.

thus speaks; *Before she travailed, she brought forth; before her Pain came, she was delivered of a Man-child.*

I say therefore, he who has measured the Heavens with a Span, must needs without the least Difficulty be able to send us down a Revelation of his Will from thence. He who has measured the Waters in the Hollow of his Hand, may with the greatest Easiness gather together our dispersed Nation, tho' it were from the very Bottom of them. Cannot he who comprehends the Dust of the Earth in a Measure, as an inconsiderable thing, most easily bring back his People from the very utmost Ends of the Earth, unto which they have been scattered? And shall not he who weighs the Mountains in Scales, be able with the greatest imaginable Ease, to rebuild his most holy

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Mountain? And hence it is that *Isaiab* thus begins the comforting things which he saith to us; *He who Isai. 40. hath measured the Waters in the hollow of his Hand, 12.* to whom the Nations are as a Drop of a Bucket, and are as the small Dust in the Balance, how shall not he easily humble and reduce them before us? As he there saith; *Behold, the Nations are as a Drop Ver. 15. of a Bucket, and are counted as the small Dust in the Balance.* He can do this, who can shake the Wicked out of the Earth when he pleaseth, as when we gather up the Corners of a Sack and shake it; according to that; *That he might take hold of the Ends of the Earth, that the Wicked might be shaken out Job 38. 13. of it.*

All this which I have delivered on this Head, is nothing but what I have received from God, who created this World out of nothing: And the Arguments are such as I might with sufficient Authority produce, since God himself has used them before me. And it is impossible for us to imagine, that God does not know what we are in Comparison with him; and that he cannot revenge himself of us, as on the other hand, that he is not inclined to be merciful towards us; and that as he has corrected and afflicted us, according to that, *Why sayest thou, O Jacob, and speak- Isai. 49. 11 est, O Israel, my Way is hidden from the Lord? &c.* so he cannot save us, and hear our Prayers, as *Isaiab* tells us; *Behold, the Hand of the Lord is not shortened that he cannot save, &c.* but that he has repented, and forsaken us, since he himself has told us; *For the Lord thy God is a merciful God, and will never leave thee, nor forsake thee.*

§. 2.

We firmly and constantly believe, That God has divided the prefixed Time of our Slavery into two Parts; the one of which is the Time appointed for our Conversion, and the other is the Term or End. And whenever the former of these Terms is completed, the latter immediately takes place. And if we were already converted, we shou'd immediately expect our Redemption, and the Accomplishment of

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Deut. 30. that Prophecy of the Law; And it shall come to pass, when all these things are come upon thee, the Blessing and the Curse. Ver. 2. And thou shalt return unto the Lord thy God. Ver. 3. That then the Lord thy God shall turn thy Captivity; and so on in the following Verses to the 10th. But if our Conversion be not compleat and perfect, then we must remain in our present Condition to the Accomplishment of the Term. And in the mean time a part of us must be punish'd, as is generally known, for our Trial, by the Sword and Famine, and all kind of Evils. That part of our Nation must be punish'd by these Evils, and part of 'em proved by Trials, is plain from the History of the Flood. For it can't be doubted, that Infants and little Ones were proved by that Trial, and then received their Reward. And besides, I make no Question but our Fore-fathers in Egypt were, by a vast Majority, Righteous Men, and yet they remain'd under that Probation, till the appointed Term was compleated. And therefore let no Person object, That if there were any Good and Righteous Men amongst us, our Redemption wou'd have been brought about long ago: For even Moses and Aaron, and Miriam remain'd in Slavery Fourscore Years, till the Term was accomplished; and the same is to be said of other Righteous Men.

§. 3.

And I think it may be worth my while to make some Enquiry into the Duration of this appointed Time. I say therefore, that the blessed God shou'd unto Daniel three Angels; one whereof stood upon the Waters of Hiddekel, or Tigris, and the other two on each Bank of the River, and asked him, who stood upon the Waters, when our Redemption shou'd come to pass? For thus saith the Scripture; I Daniel looked, and behold, there stood other two, the one on this side of the Bank of the River, and the other on that side of the Bank of the River. Then began the Angel, who stood on the Waters of the River, and swear concerning the Time which God had prefixed, altho neither of the others had desired him to swear. Daniel thus

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thus goes on: And I heard the Man clothed in Linen, which was upon the Waters of the River, when he held up his right Hand, and his left Hand unto Heaven, and swore by him that lives for ever, that it should be for a Time, Times and an half. And when the two Angels heard these Words, For a Time, Times, that they were satisfied, as well knowing the Meaning thereof. But Daniel who did not understand these Words, A Time, Times, and a half, asked the Angel who stood upon the Waters, to explain them to him, as he tells us; And I heard, but I understood not: then said I, O my Lord, what shall be the End of these things? Then the Angel began again, and first tells him the Reason why the Things were kept secret and hidden, before he explains it to him: The Reason of which was, as he saith, lest it should be known to simple and foolish Men, in whom it would cause Grief and Vexation, as being a thing which they do not in the least desire; for they dread and fear that which wise Men most earnestly desire; that is to say, they fear the Recompence of the future Life, which is an eternal Duration. Whereas wise Men most earnestly breath after the heavenly Kingdom and its Glory, and vehemently desire its speedy Appearance. And therefore wise Men shall attain to the Knowledge of this Secret: Thus the Angel; Go thy way, Daniel, for the Words are closed up, and sealed, &c. ver. 10. Many shall be purified, and made white, and tried. Then follows his Explication of his Words, i. e. That by them is meant a Thousand three hundred thirty five Years; Blessed is he that waiteth and cometh to the Thousand three hundred and thirty five Days. The Word ד'מ'י Days, signifies תקופת שנה the Revolution of a Year, as in the Law; Within a Year may he redeem it. And if it be not redeemed within the space of a full Year, &c. And we find, that wherever the Scriptures fix the Term of any War between Nations, in such Places, not Days, but Years are to be understood. And indeed there are some Passages in others of the Prophets, where Years are expressly mentioned; as, And it shall come to pass after the End of Seventy Years, that the Lord shall visit Tyre. And also, At the End of Forty Years will I gather the Egyptians, 13.

Ver. 8.

Ver. 9, 10.

Ver. 12.

Levit. 25.

29, 30.

Isai. 23.

17.

Ezek. 29.

The Eighth Treatise of R. Sahadias

Ezek. 4. 5. Egyptians. There are also other Places wherein Days are mention'd, and used to stand for Years; as when God speaks to *Ezekiel*, *For I have laid upon thee the Years of their Iniquity, according to the Number of the Days, Three hundred and Ninety Days.* In which place the Word **שָׁנִים** Years is joyned with **יוֹם** a Day, to show, that by Days, Years are to be understood. And accordingly is this place to be taken. Then *Daniel* when he understood what was the Meaning of these Words, *a Time, Times, and half a Time*, that they stood for *a Thousand three hundred thirty five Years*, put an End to his Enquiries.

Now therefore we come to make a more exact Inquiry into the Meaning of these Words, *a Time, Times, and half a Time*; it being plain, that they are the same in Signification with those other, *a Thousand three hundred thirty five Years*. When he says **כְּמוֹעַר** the only Use of this Word is, that it serves to denote the things themselves; as when we say, at the appointed time of the Month *Abib*, &c. But the Substance of the things themselves is contain'd in these Words, **שְׁנֵי מוֹעֵדִים** TIMES and HALF A TIME. Which Words I have therefore more curiously examined, and upon inquiry find it to have been the Design of the Angel, that by **מוֹעֵדִים** Times, shou'd be understood the Years of the Kingdom of *Israel*; and so the Term here spoken of, is undoubtedly equal to that of the Duration of the *Israelitish* Monarchy, and half as many Years more will exceed the Duration of the *Israelitish* Monarchy by one half. The compleat Duration of that Monarchy was Eight hundred and ninety Years, of which Four hundred and eighty Years ran out before the building of the Temple, which stood Four hundred and ten Years. The half of this Period is Four hundred forty and five Years, which being added to the other Eight hundred and ninety, arise exactly to the Term spoken of by *Daniel*, of a Thousand three hundred thirty five Years.

Dan. 12. 11. When he saith, *And from the time when the daily Sacrifice shall be taken away, and the Abomination that maketh desolate, set up, there shall be a Thousand two hundred and ninety Days*: He means the Time of the De-

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Destruction of the second Temple. First of all, it is to be rebuilt Forty five Years after the Time of which the Angel here speaks in his Discourse with *Daniel*. *Dan. 8. 14.* And then in the next place, when he says, † *Unto two* † Heb. *thousand three hundred Days, then shall the Sanctuary Unto two be cleansed.* We must subtract from that Number *thousand one half*, because we must make up a Period of *in three hundred Days*, consisting of Day and Night . . . and so the *dred Eve-* Number will be reduced to *One thousand one hun-* *nings and* *dred and fifty.* And moreover we must add a Term *Mornings,* of *One hundred eighty five Years* to that time spoken of in this Discourse made to *Daniel*; and so by the Addition of these three Numbers together, we shall make up the compleat Sum of a *Thousand two hundred and ninety Years.*

§. 4.

But as there does yet seem to be some doubt concerning the three Times which belong to this Term prefixed to our present Slavery, the Reason of that is, because God has long since seen fit to leave the two former Terms of the Duration of our Slavery in some Obscurity, that we might not think that this third and last Period only is liable to Doubts and Uncertainty, and thence be moved to question the Truth of what is delivered concerning it. But that seeing the Years of the two former Periods; altho' most certainly true, were not yet free from this seeming Difficulty, we might with more ease be intirely satisfied concerning this last.

For the Explication of this, it must be considered, that the difficulty concerning the Duration of the *Egyptian* Slavery proceeds from this, That in one place we read, that the Posterity of *Abraham* shou'd be Strangers, Slaves, and oppressed *Four hundred Years*; thus says God to *Abraham*, *Know certainly Gen. 15.* *that thy Seed shall be Strangers in a Land not their own, and that they shall serve the Inhabitants thereof, who shall afflict them four hundred Years.* And these Years are to be counted from the Birth of *Isaac*. Thus here we have a Term of *Four hundred Years,* But in another place *Four hundred and thirty Years*

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are numbred, because the Years of *Abraham's* sojourn from *Charan* to the Land of *Canaan*, are taken into the Account; which Journey from *Charan* to *Canaan* is expressly mentioned; whereas that from *Chaldea* to *Charan* is not. And that this Journey lasted Thirty Years we are assured in these Words; *Exod. 12. And the Dwelling of the Children of Israel, which they dwelt in Egypt, was Four hundred and thirty Years.* But if it be question'd how *Abraham* can be called by the Name of the Children of *Israel*, and how *Charan* and *Canaan* can be called *Egypt*, I shall only answer, that it is not impossible to silence these Objections, but that it is improper to do it in this place. But this being granted, the utmost length of their sojourning in *Egypt* can be but Two hundred and ten years; and no Person can pretend they remained there Four hundred years, as is plain from the Account of the Lives of *Kaath*, *Amram* and *Moses*: But neither is it proper to answer this Objection here. Thus these three Periods of Four hundred Years, Four hundred and thirty Years, and Two hundred and ten years, are all spoken of the same Period of Time.

And then in the next place, the *Babylonish* Captivity has also two different times of Duration attributed to it. One of Fifty two years, as God says by *Jeremiah*, *When the Seventy years of Babylon shall be fulfilled,* *Jer. 29. I will visit you.* And the other of Seventy years, of which *Daniel* speaks; *Seventy years are appointed to finish the Desolations of Jerusalem.* But between the Kingdom of *Babylon*, and the Desolation of *Jerusalem*, there was the space of Ninety years, as appears *Jer. 52. 12. from this place; And in the fifth Month, in the tenth day of the Month, in the nineteenth year of Nebuchadnezzar King of Babylon.* For there were about Fifty two years to the Reign of *Cyrus*, who gave them Liberty to rebuild the City and Temple: So in this year they began the Work, but it was laid aside again for Seventeen years, until the Seventy years were compleated; *The Work of God who dwells in Jerusalem was hindred, and ceased unto the second year of Darius King of Persia,* *Ezek. 4. 24.*

And

And therefore as the Difference of Four hundred, Four hundred and thirty, and Two hundred and ten years ; is no Prejudice to the Certainty of the first Period ; and as our Assurance of the second is not in the least weaken'd by the Difference of Fifty two and Seventy years. So the different Accounts of One thousand one hundred and fifty, One thousand two hundred and ninety, One thousand three hundred and thirty five years in this last Period, ought not to raise in the Minds of any Persons a Doubt concerning its Truth and Reality ; especially seeing God has given his People those Degrees of Light and Knowledge, whereby they may very easily attain to a satisfactory Understanding of all these things.

§. 5.

Having thus clearly explain'd the Natures and Differences of these Periods, I say it follows from thence, (as will plainly appear to any one who fully understands them) that, unless it be prevented by an intire Conversion to God, we must expect to remain in our present State of Slavery, until the time prefixed be fully compleated. And tho' that appointed time shou'd run out before we are converted, it will yet be impossible for us to be saved, while we continue in Sin, as will plainly appear, because it was owing to our Sins, that we were at first carried into Captivity. And if God lengthens out the time of our Bondage, because we yet continue in our Sins, we can't suppose, that he will bring us back again into our own Countrey, until we are prepared for it by Repentance ; we can't imagine he wou'd do so, without the greatest Folly and Vanity. But our Fathers have received it by Tradition, that we must undergo innumerable and most dreadful Calamities and Afflictions, to the end that we may be at length by them prevail'd with to repent, and return to God, and so be put into a fitness to receive the Blessing of Redemption. But that if we are not wrought upon by them, God will raise up against us a King, whose severe Decrees and Edicts against us, shall even equal the Malice of *Haman*, upon which we shall

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shall repent and be delivered. They further assure us that the cause of all this shall be because a certain Man of the Tribe of *Joseph* shall rise up in the Mountain of *Galilee*, unto whom our whole Nation shall be gathered. They tell us that he shall come unto the Temple which shall then belong to the Christians, and that he shall remain there some time: And that at length a certain King by Name ארמילוס *Armillus*, (or *Romulus*) shall make war-like preparations against them, shall besiege the City, and having taken it, shall destroy or carry Captive all the *Jews*, and that this Man of the Tribe of *Joseph* shall be found among the Slain. They tell us that then our Nation shall be reduc'd to the most dreadful Extremities, and that to compleat our Misery, we shall be hated, despised and persecuted in all the Nations of the Earth; so that they shall cast us out into Deserts and Solitudes, till we shall be almost consumed with hunger and thirst, insomuch that many of our People shall Apostatize; But that those who remain having been purged and tried shall first be comforted with the appearance of *Elias*, and then blest with a compleat Deliverance and Redemption.

§. 6.

When I heard the Tradition of those Calamities which were to befall us, I immediately consulted the Holy Scriptures concerning them, and upon examination I found out Places proper for the Proof of every one of them. And first of all, that the House of God shou'd be subjected unto the *Romans* at the time of our Redemption; this I found in that place which tells

Obed. 1. us, that *Saviours shall come upon Mount Sion, to judge the Mount of Elau*. That God will send against them one of the Sons of *Rachel* is proved from this Place:

Jer. 49. 20. *Therefore hear the Counsel of the Lord which he has taken against Edom, and his purposes that he has purposed against the Inhabitants of Teman, surely the least of the Flock shall cast them out.* We are plainly and expressly told, that but a few of the Holy Nation

Jer. 3. 14. *shall be gathered unto him. And I will take you one of a City and two of a Family, and bring you to Sion.*

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And *Zachary* tells us, that he who was to rise up against them, shou'd besiege them, captivate them and kill them. *Behold the Day of the Lord cometh, Zach. 14. and thy Spoil shall be divided in the midst of thee. For 1. I will gather all Nations against Jerusalem to Battle, and the City shall be taken and the Houses rifled. That the Person who is to be their King shall fall among the slain, and that they shall lament and bewail his Death, the same Prophet foretells, and they shall look upon Zach. 12. him whom they have pierced and mourn for him, as one 10. mourneth for his only Son, &c. That the Holy Nation shall then be surrounded with the greatest Affliction we are told by Daniel, who says, and there shall be a Dan. 12. 1. time of Trouble, such as never was since there was a Nation even to that time. That the hatred and malice of the Nation shall break out and discover it self afresh against them, insomuch that most of them shall be driven into Deserts and Solitudes, God himself affirms, in the place where he says, And I will bring Ezek. 20. you into the Wilderness of the People, and there I will 35. plead with you. As also that they shall be oppressed with Hunger and Thirst, and afflicted as their Fathers were. I will plead with you there Face to Face, like as 36. I pleaded with your Fathers. And that they shall be purged and tried by the Exercise of their Patience and Faith we are told in the following Verse. And I 37. will cause you to pass under the Rod, and bring you into the Bond of the Covenant. And in the next Verse we are told that these Afflictions shall give occasion to some, who are weak in the Faith, of Apostatizing from God's Law, saying, is this the Deliverance we have so long expected, are these God's Dealings with us? And I will purge out from among you the Rebels, and 38. them who transgress against me: And that at length Elias shall come, who is to turn them unto God, is plainly foretold in these Words of Malachy, Behold I Mal. 4. 5. will send you Elias the Prophet, v. 6. And he shall turn the Hearts of the Fathers unto the Children.*

§. 7.

Thus you have the several Circumstances of these things largely proved from the Scriptures. Our Fa-

Fathers have digested all these Events into their true and natural Order, in which they have been here followed by us. I shall conclude this Account with a Return of Praise to God who has crowned the other Favours he has bestowed on us, by giving us a previous Intimation of those Calamities and Sufferings he design'd to bring upon us, which if they had seiz'd us by way of sudden surprize wou'd have driven us to the blackest Despair. † And when those Evils shall begin to fall upon us, thus the Scriptures set them before us, --- *From the End of the Earth we have heard Psalms, &c. to the End.*

Upon this Matter I wou'd offer this Dilemma. It is absolutely necessary that one of these two things shou'd come to pass, either that we be not converted, and so undergo the Calamities, that shall attend the Son of Joseph: Or that being converted we shou'd escape them, and be blest with the sudden appearance of Messias the Son of David. But if Messias the Son of Joseph shou'd come first, he will be but as an Apostle or Messenger of the other, to make ready the Holy Nation and prepare his Way, as it is promis'd --- *I will send my Angel who shall prepare the way before my Face.* And he shall refine as by Fire the greater and more notorious Sinners, and cleanse as with Soap those whose Sins are less hainous; according to what follows: --- *But who may abide the Day of his coming, and who shall stand when he appeareth, for he is like a Refiner's Fire; and Fuller's Soap.* But if this Son of Joseph do not come, then Messias the Son of David shall instantly appear, as the same Prophet says. *And the Lord whom you seek shall suddenly come to his Temple,* and the People shall attend him until he approach to Jerusalem, and if that City shall be then in the hands of Amallus, he shall immediately lay Siege to the City and destroy him; according to that, *Ezek. 25. And I will lay my revenge upon Edom by the Hand of my People Israel.* But if the City shall be under the Dominion of any other Nation, they shall undergo the same Destruction with Edom. And therefore on Supposition that the Son of Joseph do not come, then it follows that the Son of David must come and strengthen their Hearts, heal their Sorrowes, and raise their

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their depressed Minds as he speaks concerning himself.

--- The Spirit of the Lord God is upon me, because the *Isa. 61. 1*
 Lord has anointed me, to preach good Tidings unto the
 meek, to bind up the broken hearted, to proclaim Liberty
 to the Captives, &c. --- v. 2. to proclaim the acceptable
 Year of the Lord, &c. All which Expressions are ex-
 plain'd in the following Verses, to signify the Reward,
 Magnificence, Majesty, and Glory that shall attend
 his Appearance, --- to comfort them that mourn in Sion,
 to give to them beauty for Ashes, and the Oyl of Joy for
 Sadness. Afterwards they shall inhabit their Land,
 and remain therein, according to what follows in v.
 4. And they shall build the old Wastes.

Then the Men of Gog shall hear the fame of the
 Son of David and of his People, as also the Excellency
 of the Land, and their Immense Riches and Wealth, and
 being informed that they dwell securely, without Wall
 or Defence, &c. shall immediately take counsel how
 they may besiege it. This Account we have in the
 Prophet Ezekiel, And thou shalt say I will go up to the *Ezek. 38*
 Land of unwall'd Villages, I will go to them that are at
 Rest, that dwell safely, all of them dwelling without
 Walls, and having neither Barrs nor Gates. He shall
 gather a vast Army out of many Nations, with whom
 passing through several Kingdoms and States, he shall
 at length come to the Jews: thus the same Prophet
 goes on, And thou shalt come from thy place, out of the
 North parts, thou and many People with thee.

His Army shall consist of two sorts of Men, of
 very wicked Men, who are willing to sell their Lives
 for Money, and of others who are desirous of joyn-
 ing themselves as Proselytes to Israel. Of the first
 sort who are doom'd to Death, thus the Scripture speaks.
 And I will also gather all Nations, and will bring them *Joel 3. 2*
 down into the Valley of Jehoshaphat, and again, proclaim
 you this among the Gentiles, prepare War, v. 10. Beat
 your Plow-shares into Swords, v. 11. Assemble your selves
 and come all ye Heathen, v. 12. Let the Heathen be a-
 waken'd, and come up into the Valley of Jehoshaphat, v.
 13. put ye in the Sickle for the Harvest is ripe, v. 14.
 Multitudes, Multitudes in the Valley of Decision. As
 for those who shall become Proselytes to our Law, of
 them thus another Prophet speaks: For then will I *Zeph. 3*
 turn 9.

turn to the People a pure Language, that they may all call upon the Name of the Lord.

Ezek. 38. At that Time the Wicked shall be destroyed by
22. four different Judgments; some shall die by the
 showers of Fire, Brimstone, and Stones which God
 shall pour down upon the Earth, *An overflowing Rain,*
and great Hailstones, Fire and Brimstone. Others shall

v. 21:

Zach. 14.
12.

be slain by the Swords of their Fellows, according to what is said in the foregoing Verse, *And I will call for a Sword against him throughout all my Mountains, saith the Lord God.* Others shall perish by a putrefying Disease, their Members rotting into pieces, as it is said. *And this shall be the plague wherewith the Lord will smite all the People, that have fought against Jerusalem, their Flesh shall consume away while they stand upon their Feet, &c.* So that if any one of them approach to his Fellow, and would take him hold by the Hand, it shall immediately † fall off into his Hand, **v. 13.** *And if any one shall lay hold on the hand of his Neighbour, his hand shall immediately fall off into his Neighbour's Hand.*

And as for those that remain, there shall be seen upon them the Marks of those Plagues with which they have been smitten, such as are for Instance the loss of their Eyes, Nose or Fingers. And so they shall be dispers'd into the farthest Parts of the Earth, relating in every Place where they come, the things they have seen. **Isa. 66. 19.** *And, saith God, I will set a Sign among them, and I will send those that escape of them unto the Nations.*

§. 8.

39:

They who are ready to joyn themselves unto Israel as Profelites, shall also be of four sorts. Some shall serve the Children of Israel in their Houses, being Nobles and great Men, according to that Promise. And Kings shall be thy nursing Fathers, and Queens thy nursing Mothers. Some shall serve them by discharging publick Offices in Cities and Towns, according to **Isa. 14. 2.** *that, and the House of Israel shall possess them in the Land of the Lord for Servants and Handmaids.* Others of them shall serve in the Fields and Deserts, as it is said,

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said, *And Strangers shall stand and feed your Flocks, and Isai. 61. 3.*
the Sons of the Alien shall be your Plowmen, and Vine-
dressers. The rest shall return every one into their own
Countray, and there be subject to the Dominion of
the Israelites. And the Son of David shall bind them
by a strict Command to go up to Jerusalem once in
every year to celebrate the Feast of the Tabernacles:
This we are told in expresse Words by Zachary; And Zach. 14.
it shall come to pass, that every one that is left of all the 16.
Nations which came against Jerusalem, shall even go up
from year to year, to worship the King, the Lord of Hosts,
and to keep the Feast of Tabernacles: And if any Nation
does not keep this Feast, it shall not rain upon them:
And it shall be, that whoso will not come up, &c. And Ver. 17.
if the Egyptians should say, As for our parts, we will
not contend with you for Rain, because our Land is
watered by the over-flowing of a River; We are told
that their River shall not overflow; And if the Fami- Ver. 18.
ly of Egypt go not up, &c. And then the Nations of
the Earth shall perceive it to be very much for their
interest to come to the Son of David, and bring to
him for Gifts, as many as they can of his People, as
it is said, And the People shall take them, and bring Isai. 14. 2.
them to their Place. And this shall be done by every
Nation according to their Ability, for the Israelites
shall carry away their Gifts on Horses, and in Cha-
riots and Litters, on Mules, and by Posts, a long
way with great Glory; And they shall bring all your Isai. 66.]
Brethren for an Offering unto the Lord. And they 20.
shall carry the Poor and Distressed upon their Shoul-
ders, and their Children in their Arms; And they Isai. 49.
shall bring thy Sons in their Arms. And those who 22.
dwelt in Islands, shall be brought in Ships with Sil-
ver and Gold; Surely the Isles shall wait for me, and
the Ships of Tarshish first, to bring thy Sons from far, &c. Isai. 60. 9.
Those who dwell in the Land of Cush shall be
brought in Ships of Rushes unto Egypt; for in those
places where the Channel of the River rises up in
Rocks, which discover themselves above the Surface
of the Water, it wou'd be impossible for any Vessels
built with Timber to pass without being dash'd in
Pieces against them: But Barges made of Rushes or
Reeds, and closed with Wax and Pitch, when they

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are

- are driven against the Rocks, by turning round, are saved from being broken. Hence the Prophet says,
Isai. 18. 1. *Wo to the Land shadowing with Wings, which is beyond the River of Ethiopia.* כנף כנף the Shadow of Wings. The meaning of this Expression is, That those Lands are covered with Inhabitants, and are, as it were, hidden by the Multitude of their People.
Ver. 2. Then he saith, *That sendeth Messengers by the Sea, even in Vessels of Bulrushes.* And at the end of the Chapter, *In that time shall the Present be brought unto the Lord of Hosts, &c.* And in another place; *For from beyond the Rivers of Ethiopia, my Suppliants, even the Daughter of my dispersed shall bring mine Offering.* But if any Israelite shall be left in the Deserts, or in Places where there is none to carry him thence, our God himself shall bring him with speed, as if he were
Isai. 60. 8. *born upon the Clouds; thus it is said, Who are these that fly as a Cloud? Or, as if he were a Bird; And as the Doves to their Windows: Or, as if he were carried by the Winds, according to that Promise;*
Isai. 43. 6. *I will say unto the North, give up, and to the South, keep not back.*

And when the believing Israelites, who are then alive, shall be thus gathered together, as has been described, then the Dead shall be raised, as I have discoursed in the preceeding Treatise. The first of those who arise, shall be *the Son of Joseph*, for he was a righteous Man; and therefore having undergone the Trial, shall receive from Almighty God a great Reward. Then shall God begin to rebuild his Sanctuary, according to what the Psalmist sang, *When the Lord shall build up Sion, he shall appear in his Glory.*
Psal. 102. 17. Also Palaces and other Edifices shall then be raised, as *Ezekiel* tells us in the Fortieth Chapter of his Prophecy. And *Isaias* assures us, that they shall be built with precious Stones; *And I will make thy Windows of Agates, and thy Gates of Carbuncles.* And then all the Earth shall be inhabited, so that no Desert or dry Place shall be left therein; *And the parched Ground shall become a Pool, and the thirsty Land Rivers of Water.* And then the Light of the Shechina shall be seen rising upon the Sanctuary, in Comparison of whose superior Brightness the heavenly Luminaries shall appear

appear but like dim and obscure Lamps. I have already proved in my second Discourse, That the Light of the *Shechina* shall be infinitely brighter than all other Lights; I demonstrated it from that Scripture, *Arise, shine, for thy Light is come.* The Light of it *Isai. 60. 1.* shall be so great, that if any one should not know the way to the Sanctuary, he might be directed in his Walk by it, for it shall reach from Heaven to Earth; so in the third Verse, *The Nations shall come to thy Light, &c.* Then the Gift of Prophecy shall be bestowed in common upon our whole Nation, so that our Sons and our Servants shall prophecy, as it is said, *And it shall come to pass afterwards, that I will pour out my Spirit upon all Flesh, and your Sons and your Daughters shall prophecy, ver. 29. and also upon the servants and the Handmaids, &c.* So that if any *Isai. 61. 9.* *Israelite* shall go into the most distant parts of the World, and shall discover who he is, they shall inquire of him what will happen the Day following, or concerning any thing which was done privately the Day before; and he by his exact Answers shall demonstrate himself to be an *Israelite*. So the Prophet, *And their Seed shall be known among the Gentiles, and their Off-spring among the People.* And in this happy State shall they remain for ever, without the least Diminution of their Felicity. So God has promised in these Words, *Israel shall be saved by the Lord with an everlasting Salvation.* *Isai. 45.* **השועת עולמים**. Where it is to be observed, That the Reason why the Prophet speaking of our Salvation, useth this Expression, that it shall be **עד עולמים**, to the Ages of Eternity; otherwise than he useth it in other places, is, That he might the more firmly prove to us, that the Duration of this Salvation shall be such as is properly signify'd by the Word **עולמים**, and to give an effectual Answer to the Cavils of those who would limit it to a certain Period of Time.

We are also assured, That the People of *Israel* will freely chuse the Worship of God, and his Service, and no more rebel against him: Concerning this we have a large Discourse in *Deuteronomy*; And the Lord thy God will circumcise thy Heart. And so in *Ezekiel's* Prophecies, *And I will give you a new Heart*; and so

on to the end of the Chapter. And this shall be the general Choice and Election of the whole People; for they shall all see the *Shechina*; the Gift of Prophecy shall be common to them all, they shall enjoy the Dominion, and abound in Riches and Delights; they shall neither suffer any Force or Violence, nor labour under the Want of any thing, but upon all Accounts enjoy the greatest Happiness and Prosperity. God has also promised us a perfect Freedom from the Pestilence, and all Punishments and Diseases: These, together with Weeping, Sadness, Disagreements and Hatred, shall have no place amongst us; but on the other Hand, our Joy and Gladness shall be secured to us as long as the World endures. † So that the Heavens and Earth, and all things therein shall be renewed: Thus *Isaiah* prophesies, *For behold, I create new Heavens, and a new Earth.* Ver. 18. *But be you glad and rejoice,* unto ver. 19. *And I will rejoice in Jerusalem, &c.* How glorious must the World appear, when there shall be nothing to be seen in it, but the Signs of Joy and Gladness, when it shall be intirely dedicated to the Worship and Service of the true God, and shall abound with those Blessings with which God rewards his People? Of this happy State the *Psalmist* sings, *That our Sons may be as Plants.* Ver. 13. *That our Garners may be full.* Ver. 14. *That our Oxen may be strong to labour.*

Isai. 61.

17.

Psal. 144.

12.

§. 9.

Having laid down these things, I will now set my self to answer what may be objected against them.

Object. Many of those who are now called *Jews*, believe that all these Promises were long since fulfilled in the time of the second Temple, and that therefore there is now nothing more to be expected.

To this I answer, That these Assertions of theirs, are built upon some false Principles which they have laid down, and upon which they have raised their Scheme of Opinions. Their Principles are these:

They say, That whatsoever the Scriptures speak of the Redemption of the *Israelites*, is conceived in

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Hyperbolical Expressions; as for instance, *Isaiah* saith, *Thy Sun shall no more go down, neither shall thy Moon withdraw her self.* And so *Jeremy* tells us, *It shall not be pluckt up, nor thrown down any more for ever.* And besides that, all these things are promised with a Condition only; that is to say, they shall be bestowed upon *Israel*, if they observe and maintain the Worship of God among them. Just as those Promises made by *Moses* to the People of *Israel*, are to be understood; *That your days may be multiplied, &c.* *Deut. 11.* And that as they no sooner sinned, but a Period was put to those Days, and to their Kingdom; so some of those Promises were fulfilled in the time of the second Temple; and that the Accomplishment of the others was prevented by their Sins.

In answer to this, I say, That after a curious and critical Examination of this their Principle, that God's Promises are conditional; I find that it is not only false, but that its Weakness and Deceitfulness is such as makes it a very easie matter to overthrow it. For the Proof of its Falshood, it may be considered, 1st. That the Promises indeed, which were made by *Moses*, were most undeniably Conditional; for instance, in *Deuteronomy* he saith, *For if ye shall diligently keep all these Commandments, v. 23. then will the Lord drive out all these Nations from before you.* *Exod. 23.* And in another place, *But if thou shalt indeed obey his Voice, then will I be an Enemy unto thine Enemies.* *Deut. 7.* And again, *Wherefore it shall come to pass, if ye shall hearken, &c.* But none of the Promises concerning our future Redemption, are suspended upon any Condition, but are plain, simple and absolute. 2^{ly}. *Moses* did not content himself with teaching the People, That their Happiness and Prosperity was suspended upon the Conditions of their diligent observing, and carefully hearkning to God's Commands, but he in-
deavoured to make a deeper Impression upon their Minds, by inverting the Phrase, and telling them, That God wou'd not perform these Promises, if they did not obey his Commands: So in *Deuteronomy*, *And it shall be, if thou do at all forget the Lord thy God. Ver. 20. As the Nations which the Lord destroyeth before your Face, so shall ye perish.* And in another

Deut. 4. place, *When thou shalt beget Children.* Ver. 26. *I call*
 25. *Heaven and Earth to witness against you this day, &c.*
 But in those places where God speaks of our future
 Consolations, he does not so much as admonish or
 warn us, much less does he turn the Phrase, and
 cast his Words into a Threatning, in case of our Sins,
 3^{ly}. Because God delivered all these Promises after
 the same manner as he did that famous one, which
 he confirmed with an Oath immediately after the
 Flood: For thus he said; "As altho' my Creatures
 "shall sin, I will no more bring any Flood upon
 "them, because I have sworn there shall be no De-
 "luge any more, yet I will chastise them in another
 "manner; so neither will I put a final Period to the
 "Kingdom of *Israel*, because I have sworn that I
 "will not. For these are almost his very Words by
 † *Isai.* 44. † *Isaiab*; *For this is as the Waters of Noah unto me, for*
 9. *as I have sworn that the Waters of Noah shall no more*
cover the Earth, so do I swear, that I will never be an-
gry with thee, &c. And accordingly whenever they
 sinned against him, he chastised them according to
 his good Pleasure, but he never utterly removed the
 Kingdom from them. 4^{ly}. I argue against this Opi-
 nion from what the Patrons of it confess themselves,
viz. That the People of *Israel* shall freely chuse the
 Worship of God, and not rebel, as has been shown
 already. Now in as much as God foreknows what-
 ever is to come to pass, and that, as has been already
 shown, no Sin or Iniquity can be concealed from
 him; therefore when no Sin, altho' forbidden with a
 Condition, has been hitherto able to prejudice them,
 much less then shall their Sins hinder the fulfilling of
 those Promises which are not suspended upon any
 Condition. 5^{ly}. To this may be added that in the
 Law, that Promise was delivered under the Form of
 a new Decree, or Determination of Heaven, and
 which accordingly was enacted, as we have shown
 in the second Treatise, by an Oath; according to
 that Expression, *For I lift up my Hands to Heaven.*
 Deut. 32. Ver. 41. *If I whet my glittering Sword.* Ver. 42. *I*
 40. *will make mine Arrows drunk with Blood.* Ver. 43.
Rejoice, O ye Nations, with his People.

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§. 10.

Now by the help of these Declarations and Explanations, it will be easie to remove such Difficulties as are objected to us, and to answer whatsoever some Persons rashly assert concerning the Conditionality of these Promises. And therefore having thus overturned the Foundation of their whole Scheme, I will now give Fifteen Answers to the principal Objection: Five of which shall be Reasons drawn from Scripture, Five out of Sacred History, and Five taken from daily Observation and Experience.

Out of the Scripture.

1. According to these Promises of the future Salvation, all the *Israelites* are to be gathered together unto the Temple, insomuch that not one shall be left among the Nations. Thus the Prophet assures us, *And I will gather them . . . into their own Land.* Ezek. 34. Whereas of all the *Israelites* who were carried captive, there were but Forty and two thousand three hundred and sixty who returned home: So says *Ezra*, *The whole Congregation together was Forty and two thousand three hundred and threescore.* Ezra 2.64.

2. They shall be gathered from the Islands of the Sea, as, *From Hamath, and the Isles of the Sea:* But *Isai.* 11.] in the first Captivity, they went not into any Island, 11. and therefore neither can it be said, that they returned from thence.

3. The Gentiles themselves shall rebuild the Walls of the Temple, as the Prophet says, *The Sons of the Strangers shall build thy Walls.* But now the Gentiles were so far from building any thing for us in the second Temple, that they hindred as much as possible; so that we were engaged in a continual War all the while we were building; *They which builded on the Wall . . . every one with one of his Hands wrought in the Work, and with the other held a Weapon.* Nehem. 4. 17.

4. The Gates of the City shall be open Day and Night, so great shall be the Satisfaction and Security of those who go in and come out; *Therefore Isai.* 60.

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thy Gates shall be open continually, they shall not be shut Day nor Night. But in the second House I find the Doors used to be shut before the setting of the Sun, nor were they opened until Noon; And he said unto them, Let not the Gates of Jerusalem be opened until the Sun be hot.

5. There shall remain no Nation which shall not be subjected to the Jewish Dominion. For, says he, *Isai. 60. 12.* the Nation and Kingdom that will not serve thee, shall perish. But there can be no doubt that they and their Lands were then in the Power of Strangers, being so reduced in the time of the second Temple, as *Nehem. 9. 36.* the Prophet says, Behold, we are Servants this Day, and that Land which thou didst give to our Fathers.

So much for our Proofs from Scripture.

§. II.

The next Head of Answers is taken out of Holy History.

1. The People of Israel shall for seven years burn the Wood of the War-like Instruments and Weapons of Gog: So the Prophet, *Ezek. 39. 9.* And they that dwell in the Cities of Israel shall go forth and set on fire, and burn the Weapons, both the Shields and the Bucklers, the Bows and the Arrows, the Hand-staves, and the Spears, and they shall burn them with Fire seven years.

2. The River of Egypt shall be dry'd up in one place, and the River Euphrates in seven places: *Yai. 11. 19.* Thus Isaiab, And the Lord shall utterly destroy the Tongue of the Egyptian Sea, &c.

3. The Mount of Olives shall be divided in the middle from East to West, and so separated into two Parts; one whereof retiring towards the North, and the other towards the South, a great Valley shall be left between them; *Zach. 14. 4.* And the Mount of Olives shall cleave in the midst.

4. The Temple shall be rebuilt according to the Model described in the Parascha, beginning with these Words; *And they made the Form of the House,* and so on to the End.

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5. A Fountain shall arise out of the Sanctuary, the Stream whereof shall swell to such a bigness, that no Man shall be able to pass over it; *And behold, Waters issued out from under the Threshold, &c. to the End of the † Chapter.* And on each side of the River shall grow all sorts of Fruit-Trees, whose Fruit shall be ever ripe, and whose Leaves shall never fall; the former shall be for Nourishment, and the latter for Medicine: Thus the Prophet tells us in that place, *And by the River on the Bank thereof, &c.* These Five things are all with which we are informed, and by the sacred History we are assured, that none of them was done in the time of the second Temple. Ver. 12.

And so we proceed to what may be gathered from Observation or Experience.

1. All Creatures shall believe and confess, that God the Creator is but one; *In that Day the Lord shall be one:* But we see that as yet they all remain in their Error. Zach. 14.

2. The *Israelites* shall no more pay any Tribute, or be constrained to serve others with their Wealth and Substance, according to that Promise; *The Lord has sworn by his Right-hand, and by the Arm of his Strength, I will no more give thy Corn to thine Enemies.* But now we see that the whole Nation pays Tribute, obeys, and serves the several Kingdoms to whose Dominion it is subject. Isai. 62. 8.

3. Such an utter End shall be put to all Wars, that no Weapons shall be any more so much as lifted up; *And they shall beat their Swords into Plow-shares, and their Spears into Pruning-hooks; Nation shall not lift up Sword against Nation.* Isai. 2. 4.

4. All the Creatures shall be harmless, and agree together, so that even the Wolf and the Lamb shall feed together, the Lion shall eat Straw, and the sucking Child shall play with the Asp and Viper: *So Isaiah, The Wolf also shall dwell with the Lamb.* But we see that hitherto the Wildness and Cruelty of their Nature is not in the least tempered or changed. And altho' any Person shou'd say, that the Prophet speaks of men, and foretells the happy Agreement that shou'd be among them, so that even Isai. 11. 6.
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wicked Men shou'd associate with the Good, and no more be hurtful to one another ; yet it still comes to the same thing, for as yet we see nothing like such a blessed Reformation among Men, but instead of that, they are now more cruel, malicious and violent than ever.

5. Sodom shall be restored to its former State, according to that Promise, *When I shall bring back to gain their Captivity.* Ver. 55. *Thy Sister Sodom and her Daughters shall return to their former Estate.* And we are told in the Law, That the Lake of Sodom was once a Lake of fresh Water, out of which they watered— *And Lot lifted up his Eyes, and beheld the Plain of Jordan that it was well watered.* It is added, That it was like the Garden of the Lord, the Land of Egypt, as is said in another place ; *And a River went out of Eden to water the Garden.* And then he says, *Like the Land of Egypt,* according to what we have in another place ; *Where thou sowedst Seed, and wateredst it with thy Foot.* But that Plain is now dry and parched, producing Salt, and the Water of the Lake is also salt.

§. 12.

All these Arguments amount to a compleat Demonstration, That the promised Happiness has not yet been bestowed. And whatever has been said in Answer to these Jews, may also serve for an Answer to the Christians, if we only except that which has been said concerning the Second Temple ; for the Christians do not suppose the Weeks mentioned by Daniel, to commence at the Destruction of the Second Temple, but One hundred thirty and eight years before it : Wherefore they must have an Answer proper to themselves, which we shall take from those things that the Prophet delivers concerning the Seventy Weeks ; of which place we give this Explication, viz. That from the time in which the People of Israel was carried into Captivity, unto the time when they began to build the Second Temple, it was 490 Years. So the Angel, *Know therefore and understand, that from the going forth of the Command-*

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ment, &c. of which for Four hundred and thirty four years the Temple was either not begun to be built at all, or the building of it was hindred and intermitted, as we are told in the same Verse; *And threescore and two Weeks the Street shall be built again, and the Wall, even in troublous times.* Of this we have discoursed already, upon that place of *Exra*, where it is said, *Then ceased the Work of the House of God which is at Jerusalem.* *Exr. 4. 24*

As for the last Week that was spent partly in Peace between the *Israelites* and other Nations, and partly in Wars with them, and in breaking their Covenant with God by their Sins; this he tells us in these Words, *And he shall confirm the Covenant with many for one Week.* After that the Land was desolate, and many of its Inhabitants perished, as he saith, *And for the overspreading of Abominations, he shall make it desolate, even until the Consummation.* And so are the Seventy Weeks compleated, comprehending in them, the Blessing of the Rebuilding of the Temple; the happy State of the Commonwealth, and the Removal of the Kingdom, Priesthood and Prophecy, as he said before; *To finish Transgression, to make an end of Sin, and to make Expiation for Iniquity.* This whole Passage is as much as to say, I have expected with some Impatience and Uneasiness, a Declaration of these things; I have been taken up with the Cares of my Office and Station, and at length after I had spent Fifty Days, partly in good and pleasing, partly in evil disagreeable Circumstances, I have received an Explication of them all from an Angel, who tells me, That at the End of those Weeks every *Messias*, or anointed Person, shall be cut off, and shall be found no more. These are his very Words; *And after threescore and two Weeks Messias shall be cut off.* *Dan. 9. 24*

But he does by no means in this Place speak of that certain Person, **אִישׁ אֶחָד יְדוּעַ** (*Jesus Christ*) as we shall prove by these following Reasons, 1st. The Name **מָשִׁיחַ** or anointed does not properly agree unto him, but belongs unto all Priests and Kings in general. 2. The Word **יִכָּרֵת** shall be cut off, when it is used of Persons killed, is never apply'd to any.

any, but to one who is put to Death by the Sentence
Levit. 17. of the Law, So-- whosoever shall eat thereof יכרת
 14. *shall be cut of.* 3. All this ought to happen at the
 same time with the Desolation of the Temple. So it
 follows immediately after. *And the People of the*
Prince that shall come, shall destroy the City, and the

Dan. 9. 26. Sanctuary. 4. But then to urge somewhat more un-
 deniably evident, from the time when this was spo-
 ken to *Daniel*, unto the time of which he here speaks,
 are not above two hundred forty and five Years,
 Whereas the whole Sum here spoken of is 490 Years,
 of which 70 had run out before the second Temple:
 there remain four hundred and twenty.

I don't find that their Diligence has invented any
 way of removing this Difficulty, but by making an
 Addition to the Number; For they say that the *Per-
 sian Monarchy* extended it self over *Israel*, before
 the *Greeks*, for near three hundred Years, and that
 there were no less than seventeen Kings who reigned
 in that space of Time.

But to this I answer, that from the Scripture, and
 the Book of *Daniel* it plainly appears to be im-
 possible, that there shou'd have been more than four
 Kings in *Persia*, between the *Babylonish Monarchy*,
 and the Time when the *Grecian Empire* extended it
 self over *Israel*; for these are the Words of the Angel

Dan. 11. 1. to Daniel, Also I in the first Year of Darius the Mede,
stood to confirm and strengthen him, v. 2. And now will
I show thee the Truth, Behold there shall stand up yet
three Kings in Persia.

Thus we have here given some Answers unto the
 Arguments of the Christians, as we have also offered
 more in other places, where we have discoursed con-
 cerning the abolishing of *Moses's Law*, and the Uni-
 ty of God, to say nothing of several other Arguments
 against them, which we did not think it convenient
 to gather into this Book.

The End of the Eighth Treatise.

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REMARKS

Upon the

EIGHTH TREATISE

OF

R. SAHADIAS,

Concerning the

LAST REDEMPTION

OF THE

JEW S.

§. I.

WE don't dispute with the *Jews* about this Point, as if we did believe with some Ancient and Modern Authors, that the *Jews* were rejected for ever, because they rejected the *Messias*. What St. Paul says, *1 Cor. xi. 25, 26, &c.* cannot be understood of the Nation being converted to the Christi-

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an Religion, when the fulness of Nations is come in. But the State of the Question between the Jews and Us lies in this, viz. Whether the Promise, that was made to them by *Moses*, of a return into their Country, and of the Restoration of their State, and of the Temple with the *Levitical Worship*, was not fulfilled when they return'd from *Chaldea* and *Affyria*, by virtue of the Edict of *Cyrus*, and by the Favour of his Successors; or whether those Promises, which have been repeated since *Moses*, *Deut.* Chap. 30. to *Zachariah* one of the last Prophets *Chap.* ix. 7. ought to be understood of the State which they have been reduced to by the *Roman Empire*; so that they must be brought again into their Country, and be restor'd therein to a most glorious and flourishing Condition, the *Messias*, who shall be their Leader, as they will have it, restoring their Temple and their State, and subduing all other Nations. We maintain the 1st. Position, and the *Jews* maintain the 2d.

All that *R. Sabadias* says in the beginning of his Treatise, to shew in general the reasonableness of their Hopes, which are grounded upon the Faithfulness, Goodness, and Power of God, is altogether insignificant: For he shou'd have proved the Assertion of the *Jews*, whereas he supposes the truth of it, before he establishes it. The *Christians* do not dispute about any of those Proofs, but about the Application that is made of them, and about this Question, viz. Whether the Promises relating to the Restoration of the *Jews* have not been already fulfilled? Indeed it is visible, and That all the Promises *Moses* and the Prophets made to the People of *Israel*, belong to this People, consequently

considered as guilty of Idolatry, and dispersed upon the Account of this Crime. 'Tis what appears from *Deut.* 29. 18. and from all the Prophetical Books, and it cannot be denied but that it was for this Crime, that the 10 Tribes and the 2 Tribes underwent Captivity. Now as it is absurd to suppose that the *Jews* were dispersed the second time upon the Account of the Crime of Idolatry, it is likewise absurd to refer the Promises of a return into *Canaan*, to a time when they were not guilty of the Crime for which they were to be dispersed.

II *R. Sahadias* abuses his Reader, when he represents the dispersion wherein the *Jews* are at present, as a State of Tryal or Probation as well as a Punishment, from whence he concludes that according to the Ideas which we must have of God; the *Jews* ought to expect some recompences from God after the settled time of their sufferings shall be once accomplish'd. If the *Jews* had been exposed, like *Job*, to some evil state, being as guiltless as *Job*, as *R. Sahadias* supposes it, his Notion might be admitted. But when *Josephus* tells us in the History of their 2d Destruction, that their Crimes were so enormous, that if the *Romans* had not come to destroy them, God would have exterminated them by Flames from Heaven; 'tis absurd to suppose that such a Dispersion could leave Place to any Merit in that Nation. We see that *Daniel*, Chap. 9. relies wholly upon the Confession of the Crimes of his People, and upon the Promises of Grace and Pardon God had made by *Moses* to the People dispersed, because of their Idolatry; but he is far from believing that this Penitence was a means to merit or to obtain greater favours from God.

III. *R. Sahadias*, is greatly mistaken when he compares the Redemption he expects for his People, to that of *Egypt*, by virtue of the Texts of *Mich. 7. 15.* We shall see by and by how far he extends his Comparison; his Design is to show that this Prophecy cannot belong to the Redemption of their Fathers by *Cyrus*. But he is grossly mistaken, for the Proclamation of *Cyrus*, restored the Liberty to all those who were in this Prince's Empire; and to get them this Liberty, God procured the Destruction of the *Assyrian* Empire and of that of *Chaldea*, whose constant maxime it was, never to give Captives their Liberty. If these Miracles were not as great as those of *Egypt*, according to the judgment of *R. Sahadias*, some other Jews were of a quite different Opinion. For they, as well as we, look upon this Prophecy of *Micah* as accomplished in the Deliverance granted by *Cyrus*, which was very troublesome to this learned *Rabbin* who could not bear their Agreement with us upon this Article.

IV. I ought here to prevent *R. Sahadias* his Objection. It consists in the Quotation he makes of the Oracle of *Zach. 9. 7.* For if it is true that more than an 100 Years after that the People had obtained their liberty of returning to their own Country by the Edict of *Cyrus*, God reiterates this Promise to bring them back to their Country, 'Tis natural to conclude that this Prophecy of *Zachariah* belongs to the 2d Dispersion, and not to the 1st, from whence they came out by virtue of *Cyrus* his Proclamation. But I answer with the ancient Jewish Authors, which *R. Sahadias* alledges himself, that this Argument has no force, and the Reason is, that the return from the Captivity of *Assyria*

and *Chaldea* had not its effect all at once, but by little and little. I. Under *Zerubbabel*. II. Under *Esdra*s. III. Under *Nehemiah*. So that there is no absurdity to suppose that *Zachariah* who lived under *Darius* the II. did Prophesie what should happen under *Artaxerxes Mnemon* in the 7th and 20th Years of this Prince; the more because it is certain that he speaks but of those who were in the East of *Judea*.

V. It will be sufficient to make a Remark upon what he says, That God would be unjust in making them so miserable during so long a Banishment, if he had not resolved to deliver them from it, and to shower as great Blessings upon them for their long Perseverance in obeying his Laws, as he did upon their Fathers, when they came out of *Egypt*. That Remark does not only consist in observing their State of Impenitence, which they themselves acknowledge, or that they continue to transgress the Laws of God, which were committed to them; but it consists especially in observing that they continue to Blaspheme against the true Deliverer, whom God was pleased to send to them.

Does not their Folly evidently appear by their applying to their present Dispersion, these Words of *Isaiah* 54. 7. *For a small Moment have I forsaken thee, but with great Mercies will I gather thee?* It is very natural to understand those Words of the Captivity of *Babylon*, which lasted only 70 Years; but it is an extravagant thing to understand by one Moment, the State which they are reduced to ever since the 4th Year of our Lord, which is longer than all the time they lived in *Judea*. For there are but 1525 Years from the

time when they entred into *Canaan*, to the Second Destruction of *Jerusalem*, and there are 1636 Years from the time when *Jerusalem* was destroyed, to this present time. Is not this a very pretty *Moment*?

But the Absurdity of the *Jews* will still appear more evident, if we consider the Wavering and doubtful manner made use of by *Rab. Sahadias*, in order to settle the question.

There are, saith he, two Times which God hath fixed for the deliverance of his People. One is the time of their Repentance, and the other is the time of the Term, or End. He proves the first time of their deliverance by Repentance from *Exod. 30.* and seqq. *Thus as soon as they do thorowly Repent, they shall be delivered.* In order to shew the absurdity of that first Term, I observe, that those Words are to be understood of their first, and not of this last Captivity. Which will plainly appear, if we consider the 9th Chapter of *Daniel*: For *Daniel* mentions the Captivity of *Assyria* and *Babylon*, and the destruction of *Jerusalem* by *Nebuchadnezzar*, as being the fulfilling of God's Threatnings in the Law of *Moses*, and asks of God the Gathering of his People as being promised in the 30th of *Exodus*. This Argument cannot be denied, without supposing either that God is obliged to pay the same Debt twice, which he has already paid once according to his Promise; or that *Daniel* understood not the meaning of *Moses*, seeing he asked of God the accomplishment of a Promise, at a time wherein God was not engaged to perform it.

2. I maintain that it is an absurd thing for him to suppose, that the time of Repen-

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stance is different from the time which God has determined and fixed to fulfil the promised Deliverance. We have too eminent Instances of Deliverance, which God granted to his People. One is to be found in *Exodus*, and it happened 430 Years after the Promise made to *Abraham* in *Ur of Chaldaea*, and 400 Years after the Birth of *Isaac*. God did not intend that they should come out of *Egypt* without Repentance; but he produced it by permitting the *Egyptians* to make the Lives of the *Israelites* bitter, which obliged them to cry to the Lord. The same may be said concerning the Captivity of *Babylon*: God promised their deliverance from it, only upon Condition that they should Repent. But the time thereof having been fixed by *Jeremiah*, God disposed them for Repentance, that he might fulfill his Promise at the time, which he had signified above 150 Years before, when he said that *Cyrus* shou'd be their Deliverer.

The Talmudists, who have an Account that the *Messias* was Born about the time of the taking of *Jerusalem* by the *Romans*, but absconds ever since that time in a Place unknown to them, have advanced two other things under the Name of *R. Eliah*, about the coming of the *Messiah*: 1st. That he was to come about the Year 4000 of the World. Nothing is more certain, according to the Chronology of Scripture compared with the History of the World. For *Jesus Christ* was Born at *Bethlehem*, in the Spring of the 3998th Year of the World: He appeared in the Temple in the 4009th Year of the World, being then 12 Years old, very near the end of the 62d. Week of *Daniel* chap. 9. which began in the 2d Year of

Darius Nothus, and after having been Baptized by *John* in the 4030th year of the World, and having Preached through all *Judea* and *Gallila*, he was Crucified in the year 4035, in the 15th day of *Nisan*, 37 years before the Destruction of *Jerusalem* and of the 2d. Temple.

2dly. They have advanced, that their Iniquities have put a stop to his coming, *Sanhed. fol. 97.* and still hinders his coming to this day.

Upon this 2d. Article, (from which they themselves draw this Conclusion, viz. That the coming of the *Messiah* does only depend upon their Repentance, and upon their good Works,) We declare that nothing can be more false than this their Supposition.

From the first, we conclude against them, 1st. That all the Times that were fixed for his coming are lapsed, as they very freely own themselves, *Sanh. Ibid. Col. 2.* 2dly. That he was to come before the Destruction of the 2d. Temple, as it is acknowledged by *R. Joseph*, and that according to the Prophecy of *Zachar. 9.* 3dly. That the new Interpretations which they have put on some Prophecies, as that which *R. Chanina* makes upon *Ezech. 29. 21. and 32. 14. viz.* that the *Messias* will not appear till all the Waters be dryed up, so as that they shall not be able to find a little Fish for a Sick Person; and that also which *R. Sabadias* makes upon *Dan. 12.* are only shifts and illusions to deceive their People, and to make them patiently wait for the *Messias*. 4thly. That they go against the determination of the *Talmudists*, which is this, Let those burst asunder, who calculate the time of the coming of the *Messias*.

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But can any thing be more foolish, than to acknowledge that all the Terms of Time fixed for the coming of the *Messias* are passed, and yet at the same time to suppose that he is not come, except they can prove distinctly, that the promise of the *Messias* was Conditional, and depended, according to the Terms marked in the Prophecies, upon the Repentance and the good Works of the *Jews*, which they never can prove, nor so much as Attempt. 2dly. Do they not contradict themselves, when they speak of the great Merits of their Nation, in observing the Laws of God more exactly at present, than before their last Destruction? What further need is there then of Repentance and of good Works? 3dly. Is it not absurd for them to speak of the necessity of Repentance in order to procure the coming of the *Messias*, when they suppose that by their yearly Repentance in those Ten Days, from the first of *Tisri* to the tenth which is the day of Expiation, they become without Sin, and like the Angels of God? Why then is not the coming of the *Messias* granted to them, especially since they Petition for his coming in those very solemn Days? 4thly. They have at several times, even the whole Body of the Nation spread in all Places, done such long, such harsh, and such extraordinary Penances, that the like was never known in Scripture, nor heard of amongst any other Nation. But all that to no purpose, and they never could obtain the coming of the *Messias*, without which they cannot expect any of the Blessings, which they imagine God hath promised to them. It must certainly be very difficult for this People to look upon them-

themselves as obliged to believe, upon the Authority of the *Talmudists* in *Beracoth* Chap.

1. That God shed Tears every day, for having destroyed his Temple and scattered his People amongst all Nations, and for being himself in Captivity with them.

I shall add one thing more, which should have confounded *R. Sahadias* and his followers, and it is this, that although he proposes his Judgment so confidently, and supposes that the Repentance of the *Jews*, is a necessary condition for the coming of the *Messias*, yet other *Rabbins*, even among the *Talmudists* suppose quite the contrary, leaving it doubtful whether the Nation will be Righteous or desperately Wicked when the *Messias* shall appear, so far were they from believing that his coming depended upon the Repentance of their Nation. But we must proceed to see the grand Foundations upon which *R. Sahadias* builds his Principles. Let us see what he says concerning the time of the fixed Term.

§. 3.

The Place he cites for it is, *Daniel* 12. v. 7, 8, 9, 10, 12. and he maintains 1st. That the Days mentioned by *Daniel* signifie so many Years, as in *Leviticus* 25. 29, and 30. *Ezekiel* 29. 13. and Chap. 45. 1, 2. That *Daniel* was satisfied that those 1335 Days signified so many Years, and therefore that the Deliverance of the *Jews* was fixed after the Year 1335, from the Destruction of the Temple. I also omit what he computes a time, times, and half a time, which are manifestly three Years and

and half, viz. 1260 days according to the *Chaldaic* account, supposing it true that seven times signifie seven Years in the same *Daniel* Prophet, Chap. 4. 22, and 29. with the number 1335 of *Daniel* Chap. 12. which are quite different for their duration. I omit too what he says, that those two times regard the Years of the Reign of *Israel* and one half of a time, one half of the duration of the same Reign. It is evident that he is grossly mistaken. For 1st. it is false that the 480 Years, till the 4th year of *Solomon* may be all reckoned in the duration of that Reign, no more than the Years, which followed their return from the Captivity of *Babylon*. 2^d. It is false, that the State of the *Jews* lasted but 890 Years. It lasted, according to his reckoning, 480 years till the 4th year of *Solomon* inclusively; and from the 5th year of *Solomon* to the last year of *Zedekiah* inclusively there are 429 years, which make up 909 years. His mistake proceeds from his reckoning only 410 years for the duration of the first Temple, following therein the computation of *Seder Olam*; whereas the most learned *Jews*, such as *R. Abraham Bendor*, *R. David Kimchi*, *D. Isaac Abarbanel*, *R. Azarias*, *Menasseh ben Israel* are agreed that it lasted almost 430 years. They wou'd have said that it lasted 430 years and some Months, if they had carefully read *Josephus*, their Ancient Historian, and the Prophecy of *Ezekiel* Chap. 4. 5.

But, not to insist on the oversight of *R. Sahadias*, I maintain that his Notion concerning the time of the End is false; for that Term ought to be fixed in the Year of Christ 1405, and therefore it is a false Prophecy, Or
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R. Sahadias did not understand it. For it shou'd have been fulfilled three Hundred years ago, if it had been the time appointed for the Redemption of the *Jews* by the *Messias*, as he affirmed in the 873 year of our Lord.

It is a strange Impudence in the *Jews* to talk of a time fixed for the coming of the *Messias*; seeing their great Master confest, that all the times mark'd out for that coming are past, *Sanhedr. Fol. 97. Col. 2.* Their Famous *Elias* affirmed in the same place of the *Talmud* that the World should not last less than 85 Jubilees, and consequently that the *Messias* should come before the Year 490 of the Christian *Ara*; which proved false, as well as the Term fixed by *Trypho*, and mentioned by *St. Justin* in his Dialogue. But they are past mending: They have since that time look'd for some Terms more remote; some in the 8 Chapter of *Daniel*, viz. 2300 Days, which they pretend to be so many Years, and others in the 12 Chapter of the same Prophet, every one of them having a mind to make a longer Term.

The *Jewish* Authors reform'd *Trypho's Hypothesis*, time having made them wiser. So that we see that they understood by a Time 400 Years, and by two Times 800 Years, and by half of a Time 200 Years, which makes up in all 1400, which they assign for the duration of the little Horn: This we see taken notice of by the famous *R. Bachaii*. This *R. Bachaii* upon this new Hypothesis, had fixed the coming of the *Messiah* to the 5118 Judaical year of the World, from *Daniel's* Number chap. 12. p. 10. col. 3. but he was grossly mistaken, for according to that computation their *Messias* should have

have appeared in the 1357 Year, that is, about 350 Years ago. This mistake did not in any wise discourage other Jewish Authors. *R. Abarbanel* who wrote upon *Daniel*, maintain'd upon the 12 of *Daniel*, Fol. 82. col. 3. That the Redemption of the *Jews* by the *Messiah*, was to happen a little after the 5290 Year of the World, according to the Calculation of the *Jews*, and this he pretends to establish as a Tradition, that was preserved by the *Talmudists* *fonte* 12. *palm.* 1. p. 81. For tho' to this very day, we read that the *Messiah* was to appear after the 4290 year, he pretends that it should be read 5290, and maintains that that Tradition comes from *Josephus Ben Gorion*, who look'd upon it as a Tradition of the Prophets who came after *Daniel*. But the event confounded him, for he should have appeared a little after the 1530 year of our Lord. This demonstration of *Abarbanel's* having proved false by the event, *R. Elias Levita* who was very Famous a little after the Reformation, and to whom we owe many Works; conceived that the word *Moed* in Hebrew, had not been understood by his own People, and so pretended that this word had regard to the Cycle of the Sun which consists of 28 Years, and that the *Messiah* should appear in the 191 Cycle of the Sun from the Creation of the World; and this is what he advances in his learned Work, which he intitles *Thisby*, p. 113. But the poor Man had no better success in his Calculation than others; for according to him, the *Messiah* should have appeared in the 1560th year of our Lord, of which the *Jews* to this very day have had no news.

§. 4.

R. Sahadias was very sensible, notwithstanding his computation about that Prophecy of *Daniel*, that there are considerable difficulties in it: Wherefore to cast a mist before the Eyes of his Reader, he undertakes to shew, that the Promises of the coming out of *Egypt* made to *Abraham*, when he was 70 years of Age, and repeated when he was 100 years Old at the Birth of *Isaac*, are liable to great doubts and difficulties. But nothing can be more chimerical or more malicious. The Scripture does plainly say, that the Promise was made in *Ur of Chaldaea*: And it was ratified afterwards, Chap. 12. by an *ἱερεὺς οὐρανοῦ*, as the Jewish Interpreters own. It is certain that their Ancient Authors before the *Talmud* understood it so. See *Beresith Rabba*, cap. 39. But *R. Sahadias* is pleased to follow the *Seder Olam*, and to confound History, that he may find an Example of the ambiguity of those Oracles, wherein God fixed the time for the fulfilling of his Promises. I confess that the same Rabbi, being thus prepossess'd, follows the Authority of the Talmudists, who affirm that the Dead, whom *Ezekiel* raised in the Plain of *Dura*, were those of the Tribe of *Ephraim*, who were killed by the inhabitants of *Palestine*, when they ventured to come out of *Egypt* before the time which God had appointed for the Deliverance of his People. But how could *R. Sahadias* make use of such a Fabulous Authority, to support such a strange Opinion? He seems to be Blind when he explains *Exod. 12. 40.* affecting to make

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Moses or the Spirit of God say quite another thing than what they said. The sense of that Place is not that the *Israelites* dwelt 430 years in *Egypt*; nothing can be more false. But the meaning of it is, that the Habitation of the Children of *Israel* such as they inhabited in *Egypt*, was of 430 years. The sense of the Hebrew word *ascher*, which signifies *qua* or *qualis* as occasion serves, was absurdly restrained by them to the Relative signification, whereas it is comparative in that Place of *Moses*, as common sense might easily teach those, who understand the Hebrew Tongue; and we have some Examples of it, *Exod.* 11. 6. *1 King.* 10. 10. and *Dan.* 12. 1.

This is what concerns the first Prophecy, the sense whereof appears doubtful to him; tho' the Term mentioned therein be so distinctly set down both with respect to its beginning and to its end. I come now to the other Example which he alledges. He pretends that there are two Terms set down, one of 70 Years by *Jeremiah*, Chap. 29. 10. The other of 52 years for the ruine of *Jerusalem*, the Building of the Temple having been laid aside 17 Years, till the 2d year of *Darius*.

It is somewhat strange that *R. Sahadias*, who seems to be a Philosopher by his Writings, and a Man who understood the Principles of Astronomy, should not have consulted the Books of *Ptolemy*, which *Almamun* caused to be Translated out of Greek into the Arabick Tongue, in the Year 827 of our Lord at *Baldac*, which was the Seat of the Empire of the *Arabians*. He might have known by that means the falsity of all those computations, and the solution of all the difficulties where-

wherewith he endeavours to perplex his Reader. 1. 'Tis not true that the Captivity did only begin at the destruction of the Temple, it begun the Third year of *Jehoiakim*, as *Daniel* says, and ended the first year of *Cyrus*, as he himself acknowledges. 2. 'Tis false that there are two Terms of the Captivity mention'd by *Jeremiah*, one of 70 years till the first year of *Cyrus*, and the other of the desolation of the *Israelites*, till the Restoration of the Temple in the 2d Year of *Darius*. 3. It is not true that there are 52. years from the destruction of the Temple, to the deliverance of the *Jews* by *Cyrus*; there are but 51 years. 4. It is not true that there are 70 years, till the Restoration of the Temple under *Darius* the Son of *Hystaspes*: There are but 67. 5. It is not true that *Darius*, (whom he speaks of, and under whose Reign he pretends that the Temple was restored,) lived so near the time of *Cyrus*. He begun his Reign 112 years after the 1st. of *Cyrus*, and was *Darius* II. King of *Persia*, and not the First.

But after all, it is probable, that *R. Sabadiaz* did not neglect to consult *Ptolemy's Almagestus*; he borrowed from thence, as far as we can judge, the Influence of the Planets, and their several Aspects, which he speaks of. And as *Ptolemy* drew some inferences to establish Judiciary Astronomy, of which he was extravagantly fond; so it appears from what remains of *R. Sabadiaz*, that he was but too much inclined to give great credit to that Science. He therefore designedly neglected the Astronomical Demonstrations, which might have served him to place the History of the Scripture in its due order and time, and pre-

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ferr'd to them the Author of the *Seder Olam*, who adapted that History to prejudices, which the latter Jews foolishly esteem under the name of a Tradition.

We see with what boldness he attacks those two great Oracles, the one concerning their coming out of *Egypt*, and the other concerning their return from the Captivity of *Babylon*, which comprehends also that of *Assyria*. But we are not yet got out of all uncertainties.

§. 5.

1. God, says he, might have delivered them before the time appointed in *Daniel* chap. 12. in case their Repentance had been answerable to the heinousness of their Sins.

2. They are to remain in Captivity and Dispersion, till the time appointed for their Deliverance, if they don't Repent before that time happens.

Well! but will they be delivered at last, when the time mention'd in *Daniel* happens? No, says *R. Sahadias*, until they Repent, seeing they fell into Captivity by reason of their Sins, and because they continue in them, ever after the time mark'd out for their deliverance. This is the last Remedy to that Difficulty, and they have it from the Tradition of their Ancestors, who said in the *Talmud*, *If the Israelites Repent, they shall be Redeem'd: But if they don't Repent, the great God will raise up a King over them, whose commands shall be hard and cruel as those of Haman, and then they shall Repent and be Redeemed.*

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I don't think that Folly it self can be carried to a higher degree, and that a Behaviour can be ascribed to God, more contrary to his Majesty. 1st. What need was there that God should mark a set time, if the deliverance of the Jewish Nation depended upon their Repentance? Is it not to ascribe to God a very unreasonable Conduct? If he knew not that the Repentance of the Jews should oblige him to deliver them by the *Messias*; why did he set down a certain Term for the time of their deliverance, and for the sending of the *Messias*? And if he knew it, why did he appoint a certain time for the coming of the *Messias*? Is it not to give to the *Jews* just cause of rejecting the Divine Oracles as being false, when the time mark'd out for their deliverance is once expired? 2. How comes it that the *Jews* did not repent before the Term of the Year 1405? Was the explication of *Daniel* chap. 12. by *R. Sabadias* unknown to them? But it is well known that they read it in his Commentary upon *Daniel* from the end of the 9th Century to the beginning of the 15th, wherein it was to be fulfill'd; they read it, I say, in all the places where they lived, and had publick Schools. 3. How comes it, that within these last 300 Years God did not force the *Jews* to repent, seeing the Term he had mark'd out, did not produce that happy effect of Repentance in that Nation? It seems that God should have wrought that Repentance, and forced them to it, before the set time was expired. That would have freed God from the Reproaches of the *Jews* upon that account, and hindred

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the Nations, that see the time expired, from doubting of his Faithfulness in his Promises.

§. 6.

This is the Remedy which *R. Sahadias* found out to help those great inconveniencies. They have this Tradition amongst 'em : If the *Israelites*, &c.

1. I ask, how long they have had a Tradition? For 1st. It must needs have been unknown to all the Interpreters of their Nation, who believed, as we do, that the Passages, which most of their Doctors understand of a Second deliverance after that of *Babylon*, ought to be understood of the deliverance of *Babylon*.

2. How comes it that their Doctors did not mention that Tradition of their Ancestors, in their Disputes with the Christians? For I maintain that no Jew, for above 600 Years, ever spoke of Two *Messiahs*, one whereof was to be the Son of *David*, and the other the Son of *Joseph*.

3. Is it not a pleasant thing to hear *R. Sahadias* gravely say, that the Son of *Joseph* will come before the *Messias* the Son of *David*? When all the Jewish Schools never acknowledged for several Ages after the beginning of Christianity, but one Forerunner of the *Messias*, viz. the Prophet *Elias*.

4. Is there any thing more ridiculous than what he supposes, viz. that *Armillus* will come and Fight the *Messias* Son of *Joseph*, who will make himself Master of *Jerusalem* a little before; that the same *Armillus* will attack him

and Kill him; that he will plunder the City, and reduce the *Jews* to the last extremity; that it will bring contempt and disgrace upon the *Jews*, amongst all the Nations of the Earth, and that it will force many of them to fly into the Desarts, and others to abjure their Religion, but that afterwards *Elias* will appear to them, and then the *Messias* the Son of *David*? He shou'd have added that the *Messias* will Kill *Armillus*, to make his Tale compleat, as it is now believed amongst the *Jews*.

I hope the Reader will forgive me for making a short Digression about a great but an ingenious Folly of the *Jews*. They pretend that *Armillus* will be a King begotten in the belly of a Marble Statue. They invented that Story at a time when the *Christians* became *Heathens* under the Reign of *Anti-Christ*, and were extravagantly fond of Statues, whereof there is no Foot-step to be found amongst the Ancient *Christians*.

The *Jews* maintained from *Daniel* that the *Messias* is to destroy the Eleventh Horn spoken of *Dan.* chap. 7. They acknowledged with all the *Christians*, that the *Roman Empire* would be destroyed, to make room for the Empire of the Saints of the Lord. Their belief that the *Messias* will destroy *Anti-Christ*, whom they call *Armillus* to conceal their opinion from the *Christians*, tho' they say that *Romulus* is the King of *Rome*, made 'em change the Scene mention'd by the Prophets. *Romulus* comes into *Palestine*, he kills the *Messias* the Son of *Joseph*, he plunders *Jerusalem*, and then comes *Elias*, and at last the *Messias* the Son of *David*, who destroys *Ar-*
millus,

millus, and restores all things to a happy and glorious State for his Nation.

Let us see the remaining part of that Tradition, and examine it a little, and we shall find that it is grounded upon prejudices as ridiculous as those, which we have already mention'd. The *Jews* of *Babylon* took, a long time before, *Edom* for the *Roman Empire*, and *Constantinople* for *Rome* the Seat of the *Empire*. They fancied therefore, when they saw *Palestine* in the hands of the Emperor of *Constantinople*, that the *Romans* would retake *Palestine* from the *Saracens*, which would create great Wars, and reduce the *Jews* to great extremities; which being ended, their *Messias*, Son of *David*, will come at last. But it is surprizing that *R. Sahadias* shou'd advance with so much confidence, such a chimerical Notion, about which he knew that his Ancestors had been so grossly mistaken. For the *Saracens* were at that time Masters of *Palestine*, and the Eastern Emperors used almost no Endeavours to Conquer it again. But it is with *R. Sahadias* as it was with *Abarbanel* afterwards. That learned *Portuguese Jew*, seeing what great efforts the *Latins* had made to conquer *Palestine*, and the dreadful Croisades which the Popes had caused to be Preached for that design, fancied, as he frequently repeats it, in his Commentaries, that the *Romans* and the *Western Nations* would go at last to conquer it again, and that the *Turks* opposing them, a Battle wou'd be fought, in which *Edom* and *Gog*, the *Romans* and the *Turks*, would destroy one another. That Prophecy of *Abarbanel* did miscarry, and the *Turk* seiz'd upon the *Empire* and

Palestine from the *Saracens*: They have altogether driven the *Latins* from it. The *Jews* must therefore wait still, till the *Romans* destroy the *Empire* of the *Turks* over *Palestine*. God knows how many Ages they'll keep it, before the coming of the *Messias* Son of *Joseph*.

§. 7.

I think I might be dispensed from inquiring into the grounds of so Chimerical a Tradition: But seeing I have undertaken it, I must follow *R. Sahadias*, and shew how vainly his Ancestors have applied several Texts of Scripture to that Tradition.

1. The Reader must observe that *R. Sahadias* calls that a Tradition, which he pretends to prove by the Scripture; which is a pleasant sort of Tradition.

2. Nothing can be more ridiculously applied than the Texts of Scripture, which he alledges in order to establish that pretended Tradition. This is what I must evince in a more particular manner.

He alledges the Prophecy of *Obadiah* Ver. 21. to prove that the *Edomites* shou'd reduce the Sanctuary under their Power. But there is not one word of it in *Obadiah*. The Prophet foretells, 1. That God wou'd punish the *Edomites* for having contributed to the destruction of *Jerusalem* under *Nebuchadnezzar*. Which is also exprest *Psal.* 137. 7. and in the Lamentations of *Jeremiah* chap. 4. 21, 22. which concerns the destruction of *Jerusalem* by *Nebuchadnezzar*; and that Prophecy was

was literally fulfill'd, when *Nebuchadnezzar* destroyed *Idumaea*. But *Obadiah* foretels likewise the destruction of the *Edomites* by the *Jews*, when they shall be restored by *Cyrus*. Which Prophecy God fulfill'd in favour of the *Jews*, when the *Edomites* were subdued by the *Macchabees*, and afterwards obliged to embrace the Jewish Religion.

This is the sense of the Prophecy of the 49 chap. of *Jeremiah* v. 20. And the least of the Flock, who were to throw down those of *Theman*, a Town of *Idumaea*, proves it undeniably. That very thing, if the explication of *R. Sahadias* was to be followed, serves to prove that the Ten Tribes came back again under *Cyrus*, for *Joseph* was their Prince.

He proves that few *Jews*, and not many, were to be gathered together again; but this concerns the return from the Captivity of *Babylon*, as it is manifest.

He shews by the 14th of *Zechariah*, that all Nations were to be gathered together against *Jerusalem*; but this concerns the taking of *Jerusalem* by *Antiochus Epiphanes*.

He alledges *Zechariah* 12. 10. to shew that the King of the *Jews* will be kill'd at *Jerusalem*. But that Prophecy concerns the taking of that City by the *Romans* as the *Jews* acknowledged it several Ages before *R. Sahadias*.

He shews by *Daniel* 12. 1. that the *Jews* will be then reduced to a most deplorable condition. But that Prophecy concerns the prodigious misfortunes of the *Jews* under *Antiochus Epiphanes* and his two Successors, as they are described in the Books of the *Macchabees*, whose History was written to shew

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that the Prophecies of *Daniel* had been fulfilled.

He proves that the Jews were then to be turned out of their Country, for which he alledges *Ezek.* 20. 35. But that passage concerns the Captivity of *Babylon*, as it does clearly appear from *Hosea* chap. 10.

He goes about to prove that God is again to bring them into his Covenant; which concerns their Restoration after the Captivity, before which the Prophets reproach them for having broke the Covenant by several public Crimes, especially by their Idolatry, whereof the whole Body of their Nation can no more be said to be guilty, and in that respect to have broke the Covenant with God.

§. 8.

He proves by *Malachi*, that *Elias* is to come before the *Messias*; which is the only passage, that affirms what he designs to prove. But *Malachi* confounds the Jews; for all those things were to happen, before God shou'd destroy *Judea*, which was done by the Arms of the *Romans*.

It may be observed, 1. That all those allegations are grounded upon absurd suppositions. 2. That they are contrary to the expressions that were received many Ages before *R. Sahadias*. 3. That they are rejected by most of those, who writ the best Comments on the Scripture. 4. That they were condemned as absurd and contrary to Truth, by some famous Doctors amongst the *Talmudists*. 5. That *R. Sahadias* was not ignorant

norant of it, seeing he makes so much use of the *Seder Olam Rabba*, the Author whereof mentions this Definition as coming from *R. Jose*, who lived 40 or 50 Years after the destruction of *Jerusalem* by *Titus*, as they pretend, *That the Jews do in vain expect and hope for another return into their Country.* 6. That the *Messias* was to come into the Second Temple, the same that was built by *Zerubabel*. 7. That they falsely suppose, that the *Messias* Son of *David* shall rebuild the Temple and *Jerusalem*: For *Armillus* takes *Jerusalem*, which is Built, and *Elias* must rebuild the Temple, seeing when the *Messias* comes, he must find a Temple ready built, that he may go into it. 'Tis the Prophecy of *Malachi*, which we apply with reason to the Second Temple, into which *Jesus Christ* went. If the Jews apply it to the Third, some body must rebuild it before. 8. That notwithstanding all those Texts, *R. Sahadias* himself doubts, whether there will be a *Messias* Son of *Ephraim*; tho' he be spoken of in the *Talmud* and in the *Targum* of *Jonathan*, which should be look'd upon by the Jews as the common Store house of their Traditions. But after all, let the force of Truth be acknowledged. Tho' the coming of another *Messias* seems doubtful to him, as it appears by this *Dilemma*. If the Jews, says he, are not converted by Repentance, the Calamities of the Son of *Joseph* shall happen: But if they Repent and turn to God, they shall not happen; the *Messias* Son of *David* will immediately appear. But if the *Messias* Son of *Joseph* comes before him, he will be as the Envoy of the *Messias* Son of *David*, and shall prepare

prepare his way, according to the Prophecy of *Malachi* chap. 3. 1, 2. But if that *Messias* Son of *Joseph* does not come at all, the *Messias* Son of *David* will come immediately, and the People will accompany him till he come near *Jerusalem*. Here is a noble Example of the impudence of the Jewish Masters, and of the credulity of a blind People, whom their Masters persuade to believe any thing. What can be more insolent than to contrive a Tradition about the coming of that Son of *Joseph*, which after all he leaves uncertain? Can there be a greater Imposture, than to maintain that Tradition by the Prophecies? If their Masters understood them well; nothing can be more certain than the coming of the *Messias* Son of *Joseph*; it must be at least as certain as the coming of the *Messias* Son of *David*, seeing both of 'em are grounded upon Prophecies, which do equally proceed from God, who is Truth it self. But those Jewish Masters advance any thing, being sure that the ignorant People will acquiesce in what they say. Only, because they had amongst them some Learned Men, who rejected what was said of the coming of a Son of *Joseph*, and understood otherwise the Texts which he alledges, he uses this precaution to leave that question uncertain, for fear of exasperating too much the Party that is opposite to him. After what has been said, is it not a fine thing to see *R. Sahadias* applaud his Nation, because their hopes are grounded upon Texts, that are so proper to establish their Tradition? We shall see how *R. Sahadias* answers all those difficulties; for he will

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shew us by the Prophecies what the *Messias* is to do, when he comes.

What then will your *Messias* do, when he shall approach near to *Jerusalem*? If *Jerusalem* is at that time in the Power of *Armillus*, that is, of the *Romans* or of *Edom*, the *Messias* will presently kill him. But if it is not in the Power of *Armillus*, but of some other King, the *Messias* will kill that other King. It is requisite to be prudent and wise, in order to apply the Prophecies to the Events. *Jonathan* on the 11 of *Isaiah*, did not scruple to say, that the *Messias* Son of *David* would destroy *Armillus* in *Judea*, and the words of *Isaiah* undeniably prove it, if they are to be understood of the *Messias*. But the face of the world was very much changed since the Empire of *Heraclius*: *Palestine*, *Egypt*, *Syria* and *Persia* fell under the yoke of the *Mahometans*, and their Empire extended so far in *Asia*, *Africa* and *Europe*, that the Roman Empire was almost reduced to nothing; for it has been extinct in the West ever since the Year 476. And the Emperors of the East had scarce any thing left in the Lesser *Asia*, in the time of R. Sahadias. That judicious *Rabbi* leaves that thing doubtful, which was so positively asserted by *Jonathan*. He did not think it very likely that the *Romans* would take *Palestine* from the *Mahometans*: and therefore he doubts whether the *Romans* or the *Mahometans* would be Masters of *Judea*, when the *Messias* Son of *David* shall come. A new change in the Affairs of World, having happened by the art and cunning of *Urban II.* the Author of the *Croisades*, whereby the Holy Land was conquer'd and

and taken from the *Mahometans*, *Abarbanel* got himself rid of the doubt, which perplexed *R. Sabadias*, and asserted in all his Works, that the *Latins* would make a new *Croisade*, and again Conquer *Judea*, and consequently that *Armillus* wou'd be Master of it. But it fell out unluckily for his conjectures, that the Reformation of the Western Church happen'd soon after the Death of that learned *Rabbi*. *Selim* took *Judea* and *Egypt* from the *Mamelucks*, and his Posterity has been in possession of them to this day, and it is not at all likely that the *Turks* will be dispossest'd of them by the help of a new *Croisade*.

Let us further examine the Idle Fancies of our *Rabbi*. Suppose, says he, that the *Messias* Son of *Joseph* shou'd not come, the *Messias* Son of *David* will comfort the Jews, strengthen them, and raise their Minds by his Consolations. Thus the *Messias* becomes a Prophet instead of a King, such as the Jews fancied him to be; for our *Rabbi* quotes the Prophecy of *Isaiah* chap. 61. which *Christ* applied to himself. There is but one unlucky thing in our *Rabbi's* application of the 61 Chapter of *Isaiah* to his *Messias*. I mean, that the Prophet expresses himself with respect to the Destruction of *Jerusalem* by *Nebuchadnezzar* ver. 4. and supposes that City destroyed; whereas it is ridiculous to consider at present *Jerusalem* as destroyed, or to suppose that it will be destroyed at the coming of their *Messias*, unless he destroys it himself to rebuild it afterwards. We shall see hereafter how much perplexed they are in their fabulous Predictions.

After

After the *Messias* hath comforted the Jews, and settled them in their Country; when they have rebuilt their ancient desolate Places, a strange accident will interrupt their Joy. The People of *Gog* hearing of the glory of the *Messias* and of the happiness of his People (tho' they have not yet rebuilt or fortified their Towns) will undertake to plunder them, and come with Armies made up of several Nations to make themselves Masters of *Judaea*. He proves by *Ezekiel* 38. and by *Joel* 4. that God foretold that Event. But here is an Event very comfortable to the Jews assaulted by the Armies of *Gog*. Part of the Troops of *Gog* will be disposed to turn Profelytes, and God will convert them according to the Prophecy of *Zephaniah* chap. 3. 9. Others shall be oppress'd with four sorts of Plagues from Heaven, wherewith God will punish them. Some only shall recover out of those Plagues, the marks whereof they shall bear every where, to spread the news of the Punishment which God has inflicted upon *Gog*.

§. 9.

As for those, who shall turn Profelytes, they'll become Slaves to the Jews; Kings shall be their Servants, Queens shall nurse their Children, others shall feed the Flocks of the Jews, others shall build them Houses. They who shall return from *Judaea* into their Country, will own themselves to be the Subjects of the Jews: And so they shall be obliged by a Proclamation of the *Messias* to come every Year to the Feast of Tabernacles, according

cording to the Prophecy of *Zechariah* chap. 14. But here is something more surprizing still. The Jews, who shall be then in *Egypt*, will be forced to come to the same Feast e. very Year, God making the overflowing of the *Nile* to cease, which serves the *Egyptians* instead of Rain. Such a supernatural Event will oblige all the Nations to send into *Judea* all the Jews dispersed up and down in the World: They'll carry the Sick and Lame Jews upon their shoulders; they'll send them away by Sea in Ships, with Presents for the *Messias*. As for those, who shall be in Desart places, God will carry them upon the Wings of the Wind, and bring them to *Jerusalem*. All these things are clearly proved by several Passages out of the Prophets, and a Jew can have no reason to doubt of them.

For my part, when I examine that confused heap of Prophecies, which *R. Sahadias* has collected to maintain the chimerical Notions of his Ancestors, methinks I see the Vomiting of a drunken Man, who eat and drank nourishing things, but could not digest 'em, and whose Stomach was forced to bring them up. Amongst the Prophecies which he quotes, some concern the return of the People of *Israel* under *Cyrus*, as several famous Jews have acknowledged: Such are the Prophecies of *Isaiah* Chap. 14. 66. 48. and 60. Others relate to the terrible Calamity of the Jews under *Antiochus Epiphanes*, and his two Successors, spoken of by *Joel* chap. 4. *Ezek.* chap. 38. and *Zechariah* chap. 14. so that he falsely supposes that those Prophecies have not as yet been fulfilled.

fulfilled. They were exactly accomplished at such times as I mention'd.

2. The Miracles which he is forced to admit, as the cessation of the overflowing of the *Nile*, and the miraculous manner of transporting the *Israelites* by the ministry of the Winds, shew how little he understood the true meaning of the Prophecies; for he takes all the expressions of those Prophecies in a literal sense. At that rate he shou'd say, that the Mountain of the Temple shall be raised in the time of the *Messias* on the top of mount *Carmel*, mount *Tabor*, and mount *Sinai*: Whereas it is a maxim of his own Masters, that no change shall be made in Nature at the time of the *Messias*; and they affirm, according to the Rules of common sense, that those metaphorical expressions ought not to be understood literally, but allegorically; otherwise the Prophecies wou'd be always ridiculous, because they wou'd contradict one another. He must shut his Eyes that does not see, that God foretels the return of his People into *Judea* under the Image of *Doves*, that have been driven away, who shall return to their Houses, without fancying that they shall be brought back again upon the wings of the Winds.

3. It is an easie thing to convince him that he makes a false application of the Prophecies, that concern the Jews settled in *Egypt*. Part of the Jews fled into *Egypt* after the Destruction of *Judea* by *Nebuchadnezzar*, and settled themselves there. They fell into several misfortunes: 1. They were most of 'em destroyed by *Nebuchadnezzar*. The Posterity of those who remain'd in the Country,

try, became Subjects to the Kings of *Persia*, who conquered *Egypt*. *Artaxerxes Ochus* carried a great many of them out of *Egypt*, and settled them in some Colonies in *Armenia*, which lessened their Number. *Ptolemy Lagus* increased it, having taken *Jerusalem*, and carried a great Number of them into *Egypt*. But during the troubles of the Jews under the *Seleucide*, *Onias* the lawful High Priest being depriv'd of his Dignity, and forced to yield to the Priests, who betrayed the People and their Religion, drew a great number of 'em thither, and built a Temple for them at *Helopolis*, according to the Prophecie of the 19 chap. of *Isaiah*, whereby it seem'd that the Jews were dispensed from repairing to the Feasts of *Jerusalem*. The Prophecie therefore of *Zechariah* chap. 14. concerns those, who had neglected to return into *Judaea*, choosing to stay in *Egypt*, and who did not care afterwards to go to the solemn Feasts. The Prophet does not say, that the overflowing of the *Nile* shou'd cease; but that they shou'd be reduced to as miserable a condition in *Egypt*, as if the yearly inundation of the *Nile* shou'd cease, which is the cause of the wealth and fertility of that Country. What I have said may be fully made out of the History of *Josephus*.

4. After all *R. Sahadias* gives us but a mean notion of the Prosperity of the Jews under the *Messias*, seeing it cannot work upon the Jews settled in *Egypt*, to make 'em leave that Country into which God forbid them to retire, and make 'em return into *Judaea* under the Protection of that *Messias*. This does not shew that the whole Jewish Nation

tion shall Repent before the coming of the *Messias*: The Jews of *Egypt* at least ought to be excepted. They must needs have no share in the Afflictions that shall happen under the Son of *Joseph*; seeing they are not fled from *Egypt* into the Desarts of *Libya*.

Lastly, it must be supposed that those rebellious and impenitent Jews, have not understood the remonstrances, which the *Messias* is to make to his People for their comfort, or that the *Messias* is not a greater Prophet than *Jeremiah*, nor more able to work upon the Minds of the People. For, as *Jeremiah* was brought into *Egypt* against his will by their Fathers, after the first Destruction of *Jerusalem*, so it will not be in the power of the *Messias* to make the Jews of *Egypt* leave that Country. He'll be forced to be satisfied, if they go to *Jerusalem* once a Year; he will not be able to make himself obeyed in any other respect: 'Tis likely that he will be affraid of being carried into *Egypt* against his Will by the Jews of that Country, as their Ancestors did with respect to the Prophet *Jeremiah*.

§. 9.

But let us proceed, and endeavour to see the end of these extravagant Notions. When the faithful *Israelites*, who shall be then alive, come to be gathered, the Resurrection of the Dead shall happen. The first who shall be raised, shall be the *Messias* Son of *Joseph*, to whom God will grant a considerable reward for his Justice; and then God will begin to rebuild the Sanctuary. The Palaces of

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Jerusalem shall be likewise rebuilt, and all sorts of precious Stones shall be employed in the building of 'em. The whole Land of *Canaan* shall be inhabited, and no part of it shall lie untill'd: God will cause Waters to spring up in the driest Places. Then the light of the *Schechinah* shall appear on the Temple, and reach from the top of the Sanctuary to Heaven, so that whoever shall have a mind to go to the Temple shall never miss his way.

This is not all: God will then make the gift of Prophecy so common, that the Children of the Jews and their Slaves shall be adorned with it, and they shall convince the Heathens that they have that gift, by declaring to them the most secret things, and those which they spoke in private; and by foretelling things to come, viz. when they shall undertake any Journey into the Country of the Heathens: and that Happiness of the Jews shall last for ever without any alteration, according to the Prophecy of *Isaiah* chap. 45.

The Jews being endowed with free Will, might fall into a Rebellion against God and the *Messias*, and so be deprived of that inestimable happiness, but God, says *2. Sahnias*, affirms in his Word that their Hearts shall be circumcised; that all the *Israelites* shall have new Hearts; that because all of 'em shall see the *Schechinah*, and because the gift of Prophecy will be common amongst them, they will immutably choose to serve God, and so that happy State, shall never be altered. Moreover God has promised them, that besides a glorious Reign and all sorts of Prosperity, all the Plagues of God, and all

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sorts of Sickness, Affliction, Sorrow, Hatred and Division shall be removed from them. God will then make the new Heavens and the new Earth spoken of by *Isaiah* chap. 65. 17. O, how happy will that State of the World be, when every body shall rejoyce and serve God, when Young-men shall be like Plants, when the Granaries shall be full of Corn, when Oxen shall be fat, &c. as we read *Psalms* 144. 12?

Let us make some few Remarks on this heap of Idle and Chimerical Fancies. 1. What he supposes, that the faithful *Israelites* shall be gathered under the *Messias*, is express'd in words that are too loose. He himself acknowledges that the Jews of *Egypt* shall not return into *Judea* to live there, neither under the *Messias* Son of *Joseph*, nor under the *Messias* Son of *David*, seeing the latter will be satisfied, if they go to *Jerusalem* once a Year at the Feast of Tabernacles.

2. Is it not ridiculous to assert, that the Son of *Joseph* shall be the first that shall rise from the dead, after he has left it uncertain whether there will be a *Messias* Son of *Joseph* or not? Well, suppose there will be one, must he take place of *Abraham*? Must *David* come after that Son of *Joseph*?

But let us say somewhat of that *Messias* the Son of *Joseph* whom the Jews have imagined since the 7th or 8th Century of Christianity. For their ancientest *Targums*, such as that of *Onkelos* upon the 5 Books of *Moses*, and that of *Jonathan* upon the Prophets, make no mention of him. Nay even their *Midrashim*, which they call *Rabboth*, applies

REMARKS upon

to the *Messiah* Son of *David* those Texts of the Old Testament, which *R. Sahadias* refers to the *Messiah* the Son of *Joseph*. But after all, 1. It is plain that *R. Sahadias*, and they who first invented this Fable, did it only to free themselves from that Text of *Zachariah* chap. 12. 10. *And they shall look upon me*, which their Ancestors had already corrupted before *St. Jerome*; and of the 53. of *Isaiah*, which several of the Moderns refer to the *Messiah* the Son of *Joseph*, that they might deliver themselves from the Death of the *Messiah* the Son of *David*. 2d. They have not satisfied the curiosity of their own Authors, such as *R. David Kimchi* upon that Text of *Zachariah*. For they complain of the Obscurity and Uncertainty of this Tradition which *R. Sahadias* looks upon as so plain. The same Reflection ought to be made upon the Judgment of *R. Naphitali*, and of his 7 Approvers, upon the 53 of *Isaiah*. For they maintain, contrary to the Opinion of several of their Authors, that it doth not belong to the *Messiah* the Son of *Joseph*, but to the *Messiah* the Son of *David*. 3d. It is to be observed that *Abarbanel* does utterly destroy all this fine System of *R. Sahadias*; that the Death of this *Messiah* the Son of *Joseph* shall happen to him, because he shall have seiz'd upon the Empire, and the right of delivering the Jews which belongs to the *Messiah* the Son of *David*, unto whom alone God hath appointed this Honour; and indeed *R. Moses Maimonides* places the coming of the *Messiah* the Son of *David* amongst the Articles of Faith, but makes no mention of the coming of the *Messiah* the Son of *Joseph*

in the matter of the Articles of Faith which the Jews are to make Profession of.

3. Can any thing be more foolish than what he says concerning the Resurrection of the *Israelites*? Indeed the famous *R. Sahadias* must needs have forgot his Character of *Mathematician*: Has he Calculated the whole extent of *Judaea*, to place in it all the Jews who shall be then in the World? How will they be able to turn about? But here is something more difficult still. How can that prodigious number of Jews, who lived since *Jacob*, be contained in that Country, and find Food enough to subsist? It is in vain for him to say, that every spot of Ground shall be cultivated and made fruitful. We apprehend well enough that God made a new Heaven and a new Earth in the Land of *Canaan*, when he did constantly shew a miraculous Providence in favour of the *Israelites*; but what he says, that God will make, after the Resurrection, a new Heaven and a new Earth, must needs appear very strange, if it be understood literally, as he seems to intimate. For if this Heaven and this Earth are destroyed, what will become of all other Men, who are not Jews? What will become of the Temple rebuilt by the *Messias*? What will become of *Egypt*, where the Jews are to be deprived of the overflowing of the *Nile*, if they refuse to go to the Feast of *Tabernacles*? What will become of the *Shechinah*, which shall be the guide of those who will repair to the Temple?

After all, where do they find this Article of the Resurrection of the dead after their return into the Land of *Canaan*? They

find it, they say, in *Ezekiel* chap. 37. which is very strange, and shews their Folly. Their *Targum* on that Chapter does not positively say, whether that Resurrection was literally fulfill'd, or whether it was a prophetic Image to represent the Restoration of their unhappy State. The Ancients before *R. Sahadins* maintained that the Resurrection spoken of by *Ezekiel* had been literally accomplished, as it is described. The famous *R. Juda* pretended to be descended from one of those, who were raised from the Dead at that time, and who came to *Jerusalem*. But *R. Sahadins* builds upon that Chapter of *Ezekiel* his Doctrine of the Resurrection of the Dead at the time of the *Messias*.

4. Let us speak a little more seriously, without supposing that this World and all the Nations in it are to be destroyed. Of what use will that universal gift of Prophecy be? Is the design of it to make the Jews a glorious People amongst the Nations? I thought he would have told us that the Heathens shall be brought to the Jewish Religion by that means; but our *Rabbi* did not think of it. The *Messias* of the Jews, has nothing to do with the Salvation of the Heathens. He'll be the Arbitrer of Kings, who will send Tributes to him. He'll enjoin them to make a Peace amongst themselves, and they shall not be so bold as to contradict him. But he'll allow every one of em to profess his own Religion; for this is what those great Masters teach, and prove by a very formal Prophecy of *Micah*, chap. 4. 5. *All People will walk every one in the Name of his God, and we will walk in the Name of the Lord*.

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Lord our God for ever and ever. What great reason is there to make the gift of Prophecy so common? The Jews will be enabled to reveal past things, and those that have been spoke in Secret, and to foretel things to come, that is, in all likelihood, the Years of Plenty, to help the Merchants in their Trade.

That great Salvation is to last for ever, for *Isaiah* chap. 45. 17. calls it a *Salvation of Ages* in the plural Number, and consequently it will never have an end. Here is the heighth of Folly: He knew well enough that some Jews understand those Words not of an Eternal, but of a very long duration, which however must end. But what an absurd thing is it, to fancy that Men shall live for ever in the Land of *Canaan*? Must they not at that rate leave that Country after five or six Generations at farthest, if every one of 'em Marries and gets a great many Children, who are not subject to Death, nor to any Sickness or Infirmary? How unreasonable is it to suppose, that *Palestine* will be able to afford that vast number of Victims, which all the living Jews and those that shall be raised, and their innumerable Posterity, must offer in the Temple to all Eternity?

I am so weary of making serious Reflections on those chimerical Fancies, that I proceed to the Judgment which the Wifest and most Learned Jews made of them.

R. Sahadias does not dissemble that many Jews reject almost every thing, which he advances concerning the last Redemption of the Jews. Here is the Objection which he raises. *Many Jews at this present time are of opinion, that all those comfortable Promises were fulfill'd during the Second Temple, and consequently that there is nothing to be expected for the time to come upon their account.*

So that it appears that they believe three things: First, That the Promises of a second Entrance into the Land of *Canaan* were fulfill'd under the second Temple, and therefore that their Masters are in the wrong, when they talk of a third coming of the Jews into that Country as promised by God. That assertion is sufficient to destroy the whole System of those Jews who follow the Opinion of *R. Sahadias*; for they own (which is also the opinion of the wisest Christians) that there is nothing more chimerical than the Opinion of *R. Sahadias* and of his Masters, and nothing so ridiculous as the hopes of his Nation.

Secondly. That if there are any Promises, that seem to invert the order of Nature, as that of *Isaiah* chap. 60. 20. and which have not been literally fulfill'd by the return of the *Israelites* under *Cyrus*; the expressions of those Promises ought to be look'd upon as *Hyperboles*, which are usual in the Style of the Prophets.

The Third thing which they believe is, that the words *Eternity* to be found in those Promises, as in that of *Isaiah* chap. 45. which *R. Sahadias* alledges, were conditional Promises made to the People under the Second

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Temple, which were to be performed according as the Jews shou'd perform the Condition stipulated on their part, and without which they were not to be fulfill'd.

Nothing can be more judiciously observed, nor more contrary to the foolish Notions of *R. Sahadias*; and therefore he uses his utmost endeavours to satisfy his Reader about those material Objections, whereby his System is utterly destroyed. He begins with the 3d. Answer, which he takes to be the cause of their Error. He maintains therefore, that the Promises of the deliverance of the Jews and of their glorious Restoration, are not conditional Promises. But 1. He plainly contradicts himself; for does he not himself look upon the Promise of a *Messias* as an absolute promise, which God resolved to perform from the beginning of the World, and which he repeated at several times? And yet he maintains, that the Impenitence of the Jews has hitherto retarded the coming of the *Messias*; tho', according to his opinion, the time of that coming was fixed by *Daniel*. 2. He does maliciously change the state of the question. The Jews and the Christians, who say that the Promises of the Restoration of the Jews have been fulfill'd under the Second Temple, do not deny but that they were absolute, and so they pretend that God fulfilled them, when he brought his People out of *Affyria* and *Babylon*. But they will not allow that there was any condition annexed to the Promise of their Restoration under the Second Temple, which they were bound to perform. They maintain therefore, 1. That the Repentance of the Jews

Jews for their Idolatry was to precede their return, according to *Hosea* his Prophecy chap. 3. 4. 19. where their Repentance is foretold before their return. 2. That, because they failed to perform the Conditions, which God had imposed on them after their Restoration, they were justly deprived under the Second Temple of many Blessings, which God promised them only upon condition that they should obey him, as they engaged to do by repenting in order to obtain their Restoration. 3. Whatever he says therefore concerning the difference between an absolute promise, as that whereby God assured *Noah* that he would send no more a Flood upon the Earth, and a conditional Promise, is altogether foreign to his Subject. God was so fully resolved to bring his People from the Captivity of *Affria* and *Babylon*, that he foretold it by *Moses* in the 30. Chapter of *Deuteronomy*. He fixed the time thereof by *Jeremiah* before the destruction of *Babylon*, and caused the same Prophet to fix the very year of it, as he had a long time before named the Author of that deliverance, viz. *Cyrus*, by the ministry of *Isaiah*. It appears that if he swore, *Dent.* 32. 40. that he would deliver his People by punishing their Enemies, that he accordingly destroyed the Empire of *Chaldeans*, and delivered his People by the help of *Cyrus*. But this signifies nothing to the first and second assertion of our *Rabbi's* Adversaries. The deliverance was promised to the *Israelites*; God granted it to them, and restored them to their former State, he made some excellent Promises to them, which were

were to be fulfilled after their Restoration, and he expressed them in an Hyperbolical manner. It cannot be pretended that those Prophecies were literally fulfilled; without wresting them, and transgressing the Rules of common Sense. The Adversaries of R. Sahadias, in the very Bosom of the Jewish Nation, prove, that they were fulfilled in such a sense, as is sufficient to justify the Prophecies; and that if they were not more fully accomplished, 'twas the fault of the Jews, who failed to perform the Conditions which God imposed on them, at their Restoration. Can any thing be more natural? But that which must needs confound R. Sahadias's Notion is, that the Prophet Daniel, who understood, without doubt, the sense of those Promises, better than that Rabbi, did these Three things. 1. He supposed that the Promises of the Restoration of the Jews concerned his time. 2. The nearness of the time mark'd by *Jeremiah*, moved him to Fast and to Repent, so far was he from supposing that the Promise of the return of the Jews from their Captivity, was so absolute, that God would fulfill it, tho' they shou'd not Repent. 3. He did indeed foretel the destruction of the Jews and the ruine of *Jerusalem*; but he never promised the Rebuilding of *Jerusalem* under the Messias, no more than any other Prophet from *Moses* to *Malachi*. Add to That *Haggai* and *Zachariah* reproach the Jews, that their vicious and disorderly Lives had prevented the effects of God's Promises; that they had removed from them the Blessings wherewith their Restoration was to be attended, and that they had moved God to inflict

inflict upon them some Punishments directly contrary to his Blessings. Tho' *R. Sabadias* seems to be willing to impose upon his Readers; yet he was sensible that the difficulty still remained; and therefore he endeavours to prove, that it is unreasonable to assert, that the Prophecies which concern the Redemption of the Jews by the *Messias*, were fulfill'd under the Second Temple, as his Adversaries pretend. He makes use of 30 Arguments drawn from several Prophecies, or from Reason, to refute the assertion of his Adversaries. But the Reader will see that all his Arguments are insignificant: Which will appear by a particular Examination of them; which I am the more willing to do, because the same Truth which I assert against the *Rabbi*, is likewise maintained by the most Knowing Jews. He asserts that all the *Israelites*, by virtue of the Promises made to them, shall return into *Judea*, and that none of 'em shall be left amongst the Nations, according to these words of *Ezekiel* chap. 34. 13. And I will bring them out from the People, and gather them from the Countries, and will bring them to their own Land. But, says he, it appears by *Ezra*, chap. 2. 64. that there were but 42 Thousand three Hundred and threescore *Israelites* who returned into their Country under the Second Temple. I answer, 1^o That he does not deal fairly, seeing he himself acknowledges that the Jews of *Egypt* shall not return into *Palestine*, at the coming of the *Messias*, as he infers from the 14 chap. of *Zachariah*. If therefore notwithstanding the obstinate abode of the Jews in *Egypt*, the

the Prophecy of *Ezekiel* may be said to have been truly fulfilled, when the *Messias* of the Jews comes; why shou'd the abode of some *Israelites* in *Assyria* or in *Chaldea* hinder the fulfilling of the same Prophecy under the Second Temple, seeing all the *Israelites* without any exception, were enabled and had a right to return into their Country by virtue of the Proclamation of *Cyrus*? Did it become the Wisdom of God to force the free Will of the Jews, and to oblige them to return into *Judea* against their Will under *Cyrus* and his Successors; when it does not become the Wisdom of God to force the Jews of *Egypt* to go and settle themselves in the same Country under the Government of the *Messias*? 2. I observe that he imposes upon his Readers about the passage of *Ezra* chap. 2. 64. *Ezra* sets down the List of those who returned under *Cyrus*; but he supposes that the *Israelites* who were in *Assyria*, came back since that time in such numbers, that all *Israel* might be said to have returned, and to be in their own Country in the 7th Year of *Artaxerxes Mnemon*. 3. I observe that the illusion of R. Sahadias and other such *Rabbies*, proceeds from their ignorance in the History of the World. It has been their opinion for several Ages, that *Darius*, under whom the Temple was rebuilt, was *Darius I. Son of Hystaspes*: Which is an Error they have borrowed from *Josephus*. They fanſie that they have found in *Daniel* chap. 11. that there wou'd be but four Kings of *Persia*; from whence they infer that there are but 52 Years from the first year of *Cyrus* to the first of *Alexander* the

the Great. Which is plainly false; for there were 14 Kings of *Persia*, and seven of 'em are mentioned in the holy Writings. During that Empire, which lasted above 200 Years, the Jews were free to return from *Assyria* and *Chaldea* into their Country; for the Proclamation of *Cyrus*, as all the other Proclamations of the Kings of *Persia*, was irrevocable, and was never repealed.

2. He alledges *Isaiah* chap. 11. 11. wherein God promises that he will recover the remnant of his People from the Islands of the Sea. But, says our Rabbi, the *Israelites* did not go into any Island during the first Captivity, and therefore they could not return from thence. But he is mistaken about that passage of *Isaiah*. 'Tis plain that the Prophet speaks of those who fled into *Syria* and into the Islands near *Cilicia*, to avoid the Arms of *Nebuchadnezzar*. 'Tis well known that many retired then into *Egypt*; but that Prophecy cannot be understood of the time of their second desolation, for they were then carried as Captives into the Country of the *Romans*. There is a particular Reason for what I say; the name of *Hamath*, which was the name of a Town bordering upon *Palestine*, is necessary to be known in order to shew the Truth of the fulfilling of that Prophecy. But that name having been entirely abolished by those of *Antiochia* and *Epiphania*, it follows that the Prophecy was fulfilled before that change, that is to say, under the Empire of the *Persians*. There is one thing in that Chapter of *Isaiah*, which demonstrates what I say; for we read ver. 11. that it should be the second deli-

deliverance after that of Egypt. It cannot be doubted but that it was the sense of the Jews before Christ; seeing the LXX refer the word *Shenith* to it *Isa. 61. 7.* (in *Deut. 25. 17.*)

3. He goes on and says, that according to the Prophecy of *Isaiah 60. 10.* the Walls of the Sanctuary were to be rebuilt by Strangers; And the Sons of Strangers shall build up thy Walls. But it appears, says our Rabbi, that they were so far from building any thing for us under the Second Temple, that they hindered us from doing it, and that we were in a continual War, whilst we were building: For *Nehemiah* says, chap. 4. 17. They which builded on the Wall, every one with one of his hands wrought in the Work, and with the other hand held a Weapon. But 1. I deny that those words of *Isaiah 60. 10.* are meant of the Walls of the Temple. 2. I deny that those words import that the Strangers should do that work themselves. It was enough for *Cyrus* to command the Jews to rebuild their City, and to exhort his Subjects to contribute toward it; which was exactly performed, as we find in *Ezra* and *Nehemiah*.

4. Here is an Argument which proves just the contrary to what R. Sahadias pretends to infer from it. The Gates of the City, says he, were to be open Night and Day, such wou'd be the security of the Inhabitants, as it appears from *Isaiah 60. 11.* But we read in *Nehemiah 7. 3.* that they used to shut up the Gates under the Second Temple. I answer, That if it be true that *Nehemiah* caused the Gates to be shut up, that

that he might keep out the *Tyrian* Merchants, who came to sell their Goods on the Sabbath day; it shews that they were open before, and that they were no more shut up, after he had broke that ill custom of the Jews, whereby they prophaned the Sabbath. *Nehemiah* made 'em lie out of the City, and threatned to beat 'em, if they did not grow better for his warning; which clearly shews that the Gates were open at any other time. Lastly, it ought to be well observed that there are 172 Years from the 1st. Year of *Cyrus* to the 20th of *Artaxerxes Mnemon*.

§. All Nations, says our Rabbi, shall serve the *Israelites*; for we read these words in *Isaiah*, *The Nation and Kingdom that will not serve thee shall Perish*. But under the Second Temple the Jews were subjected to several Kings. My answer is that nothing can be more ridiculous than the use he makes of that general expression, *the Nation and Kingdom*. For 1st. It is certain that those words are commonly restrained to the Nations that border upon *Judea*. See 1 *Kings* 18. 10. 2. It is certain that those Nations, viz. the *Ammonites*, the *Moabites*, and the *Edomites*, were subdued by the *Macchabees*; so that the State of the Jews was more considerable and of a greater extent under the Second Temple than under the First. The words of *Nehemiah* do not contradict what I say, seeing those Conquests were made only under the *Grecian* Kings, the Prophecy of *Isaiah* having been only fulfilled at that time. I wonder that *R. Sahadias* should

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send us to *Nehemiah*, who clearly says, that all the *Israelites* were returned, seeing 12 Bulls were offered up for the 12 Tribes of *Israel*, and who supposes that the Prophecy of *Moses Deut. 30.* was fulfilled by their return.

These are the Five first Arguments of R. *Sahadias*. The other five Arguments drawn from five several Passages of the Prophets, are not more difficult to be resolved.

§. 12.

1. He alledges these words of *Ezekiel 39.*
 9. *And they that dwell in the Cities of Israel, shall go forth, and shall set on Fire and burn the Weapons, both the Shields and the Bucklers, the Bows and the Arrows, and the Hand-Staves and the Spears, and they shall burn them with Fire Seven Years; and he pretends that this was not fulfilled under the Second Temple. His mistake proceeds from his ignorance in History. God in the 34 chap. of Ezekiel, speaks of 3 Kings descended from Seleucus, viz. Antiochus Epiphanes, Antiochus Eupator and Demetrius, whose History may be read in the Heathen Authors, and in the 2 Books of the Machabees, written by some Jews, who lived not long after those Princes. We find that the War which they made against the Jews lasted seven Years exactly. We read the prodigious overthrow of their Armies during seven Campaignes, which God describes by the Prophet Ezekiel as affording Fuel to the Jews; the Spears, Arrows, Bows, Waggon, and all the Equipage of War of those routed Armies having always remained in the*
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power of the Jews, by the Death or by the Flight of their Enemies. 2. We find that at the end of those seven Years the *Seleucids* gave over the Power they had over the Jews from the time of *Alexander*, and let them enjoy a full liberty in the Year 170 of the *Græcian Era*; from which time they made some Conquests in the Neighbouring Countries, as I said in my answer to the 5th Argument of *R. Sahadias*.

2. The River of *Egypt*, says he, shall be dried up in one place, and the River *Euphrates* in seven places, as it appears from *Isaiah* II. 15. which never happened under the Second Temple. This is but a seeming Objection. One may stop the Mouth of *R. Sahadias* by the Axiom of his Masters, (even supposing that the 11. chap. of *Isaiah* concerns the *Messias*) which say that there will be no change in Nature in the days of the *Messias*. But I deny that those words of the Prophet *Isaiah* are meant of the *Messias*, and I maintain that they are to be understood of *Zerubbabel*, and of the return of the *Israelites* by virtue of the Proclamation of *Cyrus*. The Prophet declares that God will then open a passage into *Assyria* for the *Israelites*, who had been transported beyond *Euphrates*; which he did by the Proclamation of *Cyrus*, to whom *Assyria* was subjected. As for *Egypt*, it was likewise subjected to him after the taking of *Babylon*, which appears from the revolt of that Country before the 5th Year of *Cambyfes*, who conquered it again. The Proclamation of *Cyrus* had the same force in *Egypt*, and the Jews who fled thither after the ruine of *Jerusalem*,

lent, were thereby enabled to return into Judaa. That proclamation is rightly compared in *Micah* 7. 15. with the Miracles whereby God delivered his People out of Egypt. The Prophet *Isaiab* expresses the liberty of the Jews, by shewing that there would be a free Commerce between *Affyria* Egypt and Judaa, chap. 11. v. 16. In effect, if we consider the places wherein the *Israe- lites* were, as they are mentioned v. 11 of the same Chapter, we shall find that the Prophet speaks only of those, who were in the Captivity of *Affyria* and *Chaldea*, or in Egypt, or in the Towns and Countries bordering upon Judaa. 3. He alledges *Zechariah* 14. 4. where it is said, *And the Mount of Olives shall cleave in the midst thereof towards the East and toward the West, and there shall be a very great Valley, and half of the Mountain shall remove toward the North, and half of it toward the South.* This says he, was not fulfilled under the Second Temple. I grant that no such thing did literally happen during the War of the *Seleucide* against the Jews, which I have mention'd in my answer to the first Argument of R. *Sahadias*. But that Rabbi supposes that the passage of *Zechariah* ought to be understood literally, of which he could not convince his followers. But R. *Isaac Abarbanel*, who believes that that Prophecy has not been fulfilled, maintains that it is an absurd thing to understand it literally, and expounds it of two opposite Armies, viz. of *Edom* and *Gog*, who shall each of them posture themselves in that Mountain. If that explication, which is very natural, be approved, one may easily shew that the Prophecy of

Zechariah was fulfilled by the War of the *Macchabees* against the *Gracians*.

4. *R. Sahadias* expresses his 4th Argument in very few words, and therefore I must clear it. He pretends that the measures of the Temple, the construction whereof is foretold by *Ezekiel*, do not agree to the Second Temple built by *Zerubbabel*. The Jews who lived after him, took a special care to shew the difference between the Model of the Temple described by *Ezekiel*, and that which was built by *Zerubbabel*. But it may be said that they have taken a great deal of pains to no purpose. For 1. It appears that *Ezekiel* gave that Model, to serve for the rebuilding of the Temple, when it shou'd be rebuilt, which was to be under *Darius* II. at such a distance from the ruins of the first Temple, the Plan whereof had not been preserved by any Architect. 2. All the Jewish Commentators on *Ezekiel* own that the Jews followed, under the Reign of *Darius*, the Model which was given to *Ezekiel*. 3. Their Doctors that came after, are most of 'em forced to reduce the whole Temple of *Ezekiel*, whose measures are so excessive in the Hebrew Text, to a Metaphorical and Spiritual sense, as it has been done by *Maimonides Hilchoth*, *doct.* and by *R. Alfhec* upon *Haggai* 2. 7, 9.

5. His 5th Argument is grounded upon *Ezekiel* 47. 1 and seqq. where it is said, that Waters issued out from under the Temple which increased and spread themselves to such a degree that they became a great River. But he is very much mistaken in understanding that Prophecy in a literal sense. It is plain

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that it represents either the Doctrine, as *Abarbanel* explains it on the 37 Chapter of *Ezekiel*, or the gifts of Prophecy, which were to come out of *Jerusalem* under the *Messias*, and procure the Salvation of the Heathens: Waters being frequently used in the Scripture under that Notion; and because those gifts were to appear in the time which succeeded the rebuilding of the Temple, they cannot be understood of the Prophetical Spirit of *Zachariah* or *Haggai*, who did indeed exhort the Jews to rebuild the Temple, but ceased to Prophecy when it was rebuilt: That Prophecy of *Ezekiel* concerns therefore the time of the *Messias*. The remnant of that Chapter contains only a metaphorical description of the Blessings, which the *Messias* was to pour on his People; and Christ did plainly enough allude to it, when he chose some Sinners to be the Ministers of his Gospel. But this Argument shou'd be handled more fully than I can do it here: besides I have clearly justified it on *Ezekiel* chap. 47. and seqq.

R. Sahadias, having thus alledged Ten Arguments to prove that those Prophecies ought not to be understood of the return from the Captivity of *Affyria* and *Chaldea*, tho' many Jews acknowledge it as well as we, makes use of Five other Arguments, which he thinks must needs convince every Man, who has not renounced the use of his Senses. It is certainly a very strange confidence. The Jews who are of a contrary opinion, make use of their Senses as well as he; nay, they make a better use of their Reason by explaining the Prophecies in such a manner as to free them

from palpable contradiction ; and yet he appeals to their Senses for the truth of his explication. We shall answer those five Arguments which are grounded upon gross ignorance, the usual companion and support of confidence.

1. All Creatures, says he, shall believe and confess that there is but one God, as we read in the Prophet *Zechariah* 14. 9. *In that day shall there be one Lord, and his Name one.* But we see the contrary to this very day. In answer to this, I say that those words concern the Idolatry of the Jews, which they were to renounce at their return from the first Captivity, and which the whole Body of the Nation have never been guilty of since. The same Prophecy is to be found in *Isaiah* chap. 1. 2. It is not true that that Prophecy concerns any other Nation besides the *Israelites* restored into their Country, as appears from the next verse, which cannot be reasonably understood but of *Judea*. Which does not suppose that the God of *Israel* will be acknowledged by all the Nations of the World. On the contrary, we read in the Prophet *Micah* 4. 5. That every Nation would walk in the Name of his God.

2. The second Demonstration of *R. Sadias* is as ridiculous as the first. The *Israelites*, says he, shall pay no Tribute at that time, whereas they pay it to this very day; for which he quotes *Isaiah* 62. 8. I answer two things to that pretended Demonstration. 1. That this Prophecy of *Isaiah* was fulfilled under the *Macchabees*, who exacted some Tributes from the neighbouring

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Nations, after they had subdued them. So that the mistake of *R. Sahadias* consists in supposing that those Prophecies were to be fulfilled at the very Moment of the deliverance from the Captivity ; whereas they were to be fulfilled by degrees, and successively. 2. He supposes falsely that that deliverance was never to be followed by any Captivity ; which is directly contrary to the Prophecies, whereby it appears not only that there shou'd be a new destruction of the State of the Jews, but also that it shou'd exactly happen at a certain time, as we find it in *Daniel* chap. 9. without any promise of a Restoration.

3. His third demonstration is no less absurd than the second. When the *Messias* comes, says he, there will be no Wars in the World ; as we find it in *Isaiab* chap.

II. 4. *They shall beat their Swords into Plowshares, and their Spears into pruning hooks: Nation shall not lift up Sword against Nation, neither shall they learn War any more.* I answer, that that Prophecy was verified under *Cyrus* and his Successors with respect to the *Israelites* ; for by those Nations the Prophet means only the two Kingdoms, which had been almost continually at War ever since the division of the People into two different States under *Jeroboam*. But those Wars were to have an end, as soon as they shou'd be reunited into one Body under *Zerubbabel* and his Successors. Our *Rabbi* forgot that he himself acknowledges that there will be Wars under the Reign of the *Messias*, seeing he is to be the supreme Arbiter of the Kings of the Earth.

4. I proceed to his fourth demonstrative Argument. The Beasts, says he, shall no longer hurt one another, *The Wolf shall dwell with the Lamb, and the Leopard shall lie down with the Kid: and the Calf and the young Lion, and the Fatling together*, according to the Prophecy of *Isaiah* 11. 6. which has not been fulfilled; for Beasts are the same still as they were before. I answer, that he speaks contrary to the Maxim of his Masters, which I have mention'd on his second Argument. I affirm that that Prophecy was fulfilled in the most reasonable sense in *Judea*, which is the only Country meant by the Prophet, and not the whole Earth. I maintain that the Jews were never oppress'd by the *Persians* during all their Reign; whereas they had been cruelly dealt with by the *Assyrians* and *Chaldeans*, whom the Scripture does frequently call wild Beasts, in opposition to the weakness of his People, who are compared to Sheep.

5. Lastly, he pretends that *Sodom* must be restored to its first State, according to the Prophecies; which, says he, did not happen after the first Captivity. This is a strange fancy: For by *Sodom* the Prophet means the People of *Sodom*, and those who did as it were come out of it, viz. the *Moabites* and the *Ammonites*, who descended from *Lot*, and were actually restored to their first condition by *Cyrus*; whereas they were afterwards subdued by the *Macchabees*, and by the Kings of their own Blood. Which the Jews could not have been ignorant of, if they had but read *Josephus* their Historian, who explains it

it in the order of time, after the two Authors of the Books of the *Macchabees*.

Thus we have seen the weakness of the Demonstrations of our *Rabbi*, which, according to him, ought to convince any one, who believes his Senses. He pretends, that it should convince the *Christians*, as well as the *Jews*, whom he opposes, had they not made a Distinction, which was not made by the *Jews*, whom he refutes.

§. 13.

I don't know with what *Christians* *R. Sahadias* conferr'd. As he lived in the Ninth Century, he must have discoursed with People ignorant of History, as the *Christians* were, being under the Power of the *Saracens*, and having a very obscure Knowledge of History.

They suppose, says he, that the *Moadim* began to be fulfilled but 138 Years before the Desolation of the first Temple: And therefore he owns that their Objections ought to be answer'd otherwise than those of the *Jews*. That Computation, which he ascribes to the *Christians*, is full of insuperable Difficulties, unless these Three Things be consider'd. 1. That most of the ancient *Christians* follow'd the Computation of *Herodotus* concerning *Cyrus*, and consequently all agreed that *Cyrus* began his Reign in the Beginning of the 55th *Olympiad*, from which Time to the Second Year of *Darius Nothus*, there are 138 Years, and some Months. 2. That the most ancient *Christians*, *Tertullian*, *Clemens Alexandrinus*, and others, look'd upon the Second Year of *Darius Nothus* as the Beginning of the Seventy Weeks of *Daniel*.

Daniel. 3. That the *Jews* follow'd the same Computation, till they had corrupted all the Chronology of the Kings of *Persia*; which they did in the Seventh and Eighth Centuries after Christ.

I shall not undertake to defend what *R. Sabadias* ascribes to those Christians he speaks of. The Ancients, whose Writings against the *Jews* for Seven Centuries are still extant, have quite different *Hypotheses* from that which he ascribes to the Christians of his Time, tho' they follow'd different *Epocha's* about the Seventy Weeks of *Daniel*. The Christians mention'd by *R. Sabadias*, were in the Right to assert against the *Jews*, that the *Moadim*, spoken of by *Daniel*, Chap. 9. cannot begin from the Destruction of the first Temple by *Nebuchadnezzar*. But I don't apprehend at all what he ascribes to them, viz. That they believed that those *Moadim* began but 138 Years before the Desolation of the Second Temple. Certainly either *R. Sabadias* did not express their Opinion exactly enough, or the Transcribers put in, *Before the Desolation of the Second Temple*, instead of those Words of *R. Sabadias*, *After the Desolation of the first Temple*, which made a more reasonable and truer Sense. There are indeed about 138 Years from the Destruction of the first Temple to the second Year of *Darius Nothus*, under whom the second Temple was built, and then *R. Sabadias* might reasonably object to them the Difficulty which he raises in his Fourth Remark on the Prophecy of the Seventy Weeks of *Daniel*, viz. that, according to his Chronology, which he thought to be infallible, the Christians were forced to allow but 245 Years (read 255 in the Text of *R. Sabadias*, or his

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Calculation is wrong) for the Duration of the Second Temple; whereas it lasted 420 Years.

Whatever is thought of my Conjectures upon a Passage, which has been corrupted by Transcribers, it will be no less easie to shew, that *R. Sahadias* does not solidly confute the Christians. He pretends to confute them by the Prophecy of *Daniel*, Chap. 9.

This is his Explication of those Seventy Weeks of *Daniel*, which he represents as being the Explication of his Nation.

1. They suppose, that there are 490 Years since God resolved to deliver that Prophecy concerning the Restoration of the Temple.

2. They pretend that 134 Years were spent in the Rebuilding of it, because it was often interrupted.

3. They suppose, that the last of the Seventy Weeks of *Daniel* was spent partly in Peace, and partly in a Breach of Treaties, till the Ruin of *Jernsalem*.

4. They pretend, that every thing, to which the Title of *Anointed* might be ascribed, whether it be Prophecy, Priesthood, or Royalty, was abolish'd at the End of those Seventy Weeks.

Our *Rabbi* concludes from those Four Assertions, that that Prophecy cannot concern the Death of *Jesus Christ*, and pretends to confute the Christians by some Arguments, which he produces afterwards.

I desire I may be allowed to observe a considerable thing about those Assertions of *R. Sahadias*: If I have rightly corrected his Text, which was corrupted by the Transcribers, it will serve to make the *Jews* and *Christians* find out the Cause of their Errors about the Explication of that Prophecy.

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The first Assertion of our Rabbi plainly discovers it. He tells us, That it is the Opinion of his Nation, that the Seventy Weeks of *Daniel* must be computed from that Time wherein the Temple was destroy'd by *Nebuchadnezzar*. On the contrary, the Christians maintain'd, that the Prophecy of *Daniel* began to be fulfill'd but 138 Years after the Destruction of the first Temple, that is, under *Darius II*. This was the Opinion of the most ancient Christians, as *Tertullian* and *Sulpitius Severus*, and of the Christians of *Egypt* and *Chaldea*, with whom *R. Sabadias* conferr'd, and whose Writings he examin'd. From whence it appears, that they had at last found out the Mistake of *Josephus*, who places the Restoration of the Temple under the Reign of *Darius I*. Son of *Hystaspes*. In effect there are 590 full Years from the Second Year of *Darius*, Son of *Hystaspes*, to the Destruction of the Temple by *Titus*: Whereas there are but 491 from the Second Year of *Darius Nothus* to the Destruction of *Jerusalem* by *Titus*.

It appears that *R. Sabadias*, who follows *Seder Olam*, embraced a different Opinion from that of the Christians, because he, as well as the Author of the *Seder Olam*, whom he follows, has corrupted all Chronology from the Nineteenth Year of *Nebuchadnezzar*, wherein the first Temple was destroy'd, to the Ruin of the second Temple under the *Romans*. He reckons but 490 Years in that Interval of Time; whereas it contains 656 Years, taking in the Two Terms: The Computation of the Jews is only shorter by 166 Years, than the true Computation, which may be proved by Astronomical Demonstrations. 1. It appears, that the latter

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Jews, as R. Sahadias, who followed Josephus, placed the Restoration of the Temple under the Reign of Darius I. Son of Hystaspes: For they suppose, that the Seven first Weeks elapsed from the Destruction of the Temple to the Restoration of the Second Temple under Darius. But in that Case they committed a gross Mistake; for it is certain that there are but 67 Years from the Destruction of the Temple to the second Year of Darius I. 2. They suppose Two Things, which are equally contrary to the Prophecy of Daniel. The 1st is, That the Prophecy did not begin to be fulfill'd after the Order of Rebuilding the Temple; whereas the Prophecy does expressly say so. The 2d is, That the Temple was 134 Years a rebuilding, by reason of the several Obstacles which the Jews met with: Whereas it is certain, that it was finished in the Sixth Year of Darius II. as Ezra says, and that those Obstacles preceded the Second Year of Cyrus. And indeed we need only read that Prophecy of Daniel, to be convinced that it concerns only the Time from the Beginning of the Restoration of the Temple to the Coming of the Messiah.

If all those Assertions of R. Sahadias be carefully examined, it will be found that the Jews have confounded the Foundation of the Temple, which happen'd the Second Year of Cyrus, after which the Work was interrupted for a long time, with its full Restoration under Darius II. Just as the first Christians did falsely pretend, that the King of Persia, under whom the Temple was finish'd, was Darius I. and not the Second. It will be found likewise, that the Jews having afterwards lost the Knowledge of the History of Persia in their Banishment, and

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fantasying that there were but Four Kings of *Persia*; and besides being fully perswaded, that according to the Computation of *Daniel*, there were but 490 Years from the Restoration of the Temple to its Destruction, they confounded the Sense of that Prophecy, which was very clear, if they had not perplex'd it by their Prejudices. If you reckon 49 Years, that is, Seven Weeks of Years, according to the Law *Levit.* 25. from the Second Year of *Darius II.* you'll reach the 32d Year of *Artaxerxes Mnemon*, wherein all things were restor'd, the Temple, the Walls, and the Ecclesiastical and Civil Government. And if you reckon from the same Second Year of *Darius*, which was the Year 422 before Christ, to the Time of the *Messias*, you'll come to the Seventh Year of the Christian *Aera*, after which Time the *Messias* was to appear. As for the last Week, it is manifest that it ended at the Destruction of *Jerusalem*, in the 70th Year of our Lord, as *R. Sahadias* hath acknowledged.

The Second Assertion of *R. Sahadias* is impertinent: The 62 Weeks were to reach the Time of the *Messias*, that is, the Time of his Appearance.

The Third Assertion of *R. Sahadias* is not an Historical Fact, which he relates upon the Authority of some Historians, but it is a Consequence, which he draws from the Text, as many of his Masters did before him. That Consequence is altogether false, and contrary to the Testimony of *Josephus*; for the *Jews* would never enter upon any Treaty with the *Romans*, and the *Romans* never broke any Treaties since *Cestius Gallus* and *Vespasian* after him, who began the War, till the *Jews* were utterly destroy'd.

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R. Sahadias supposes in his Fourth Assertion, that whatever could go by the Name of *Anointed* was to be cut off then : But it is ridiculous to take in the Prophets, seeing there has been none since *Malachy*, who was the last of 'em. It is not true that the Priesthood was cut off before the Destruction of *Jerusalem*, seeing *Phineas* was made High-Priest a little while before it was taken, and had many Predecessors for the Space of 434 Years, whom he succeeded, and was the last. As for the Kings, it is certain that the *Jews* have had no Kings of *Judea* since *Archelaus*, Son of *Herod* the Great, a little before the End of the 434 Years since the Restoration of the Temple under *Darius* II. But the maintain'd, in spite of Truth, and against the Testimony of *Josephus*, an Historian of their own Nation, that *Agrippa* and his Son, whom they fanstie to have been in a manner Kings of *Judea*, were put to Death by *Vespasian*, before he undertook the War against the *Jews*; and that the *Messias*, that is, that King was then cut off.

I have now sufficiently examined the Four Assertions of R. Sahadias, and shew'd the Absurdity thereof. Now I'll shew in few Words the Weakness of the Arguments, which he uses to prove that the *Messias*, spoken of by *Daniel*, cannot be our *Jesus*.

He alledges Four Reasons. The first is absurd, as I have already shew'd; for the Title of *Messias* can denote no Person but the *Messias*, so well known by so many Prophecies, and upon whom *David* bestow'd that Name in a special manner, *Psalms* 2. There can be no Sense in that Prophecy, unless it denotes a particular *Anointed*. The Sense we put upon that

that Prophecy has been acknowledged by all the Jewish Masters that came after him. Most of the Jews reject the Opinion of R. Sabadias; for they apply the Word *Anointed*, which is Singular, not to all the *Anointed* in general, but to one only, whether he be a King as *Agrippa* was, or a Priest.

His Second Argument is clearly for us; for *Jesus Christ* was condemn'd by the great Council of the Jews, as being worthy of Death, and he was no less condemn'd by *Pilate*, as the Evangelists relate it, and the Jews acknowledge it.

His Third Argument, which he thinks arises from the Text, is against the Text; for the cutting off of the *Messias*, whoever he be, is not mention'd as a thing that was to happen at the Time of the Destruction of the Temple; but that Destruction is represented as a thing that was to follow, and consequently the cutting off of the *Anointed* happen'd before it. This is obvious to the Eye.

The Fourth Argument would confound us, not by reason of its Solidity, but because there is neither Sense nor Clearness in what he ascribes to the Christians of his Time, whose Writings are unknown to us, and whose Computation is as incomprehensible, unless the Text of R. Sabadias be corrected, as I have done it. He tells us, that they began to reckon the *Moadim* 138 Years before the Destruction of *Jerusalem*, and he confutes them by saying, that, according to their way of Computing, there would be but 245 Years from the time that the Prophecy was directed to *Daniel*; whereas the Prophecy bares that there was to be 490 Years from the time of that Prophecy to the Death of the *Messias*.

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which as he pretends, was to happen together with the Destruction of *Jerusalem*. For my part, I do ingenuously confess that I don't at all understand the Calculation and the reasoning which he ascribes to the Christians.

The Text of *R. Sahadias* being certainly faulty, I shou'd have been glad to mend it by the help of some other Edition, or of a better Copy; for want of which I have mended it according to my conjecture. But suppose he had reason to confute their Computation, yet I don't believe he got any advantage by their oversight: For it is altogether false that the Prophecy of the Seventy Weeks begins Seventy Years before the Restoration of the Temple. I confess the Author of the *Seder Olam*, and perhaps some others before *R. Sahadias* and those who followed him, pretend that that Prophecy began at the Destruction of *Jerusalem* by *Nebuchadnezzar*. But it is so monstrous an opinion, that it can be relished by none but those who are altogether ignorant of History. For it is absolutely false that the Captivity began at the taking of *Jerusalem*: The Scripture teaches us that it began the 3d. Year of *Jehoiakim*. In a word it is the greatest of all Follies; for the Prophecy begins with the word, let them begin again to Build. How can one therefore date the beginning of the Prophecy from the Destruction of the first Temple, when there is not one word of it in the Prophecy?

But it has been the fate of the Jews to be in a deep ignorance concerning their own History, which *Josephus* preserved to them with great labour. They have been likewise

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grossly mistaken about another Prophecy of *Daniel* concerning the number of the Kings of *Persia*, whom they have reduced to Four, being over-fond of their explication, they have rejected *Josephus*: Nay they have done worse still. For tho' the Books of *Ezra* and *Nehemiah* do clearly mention Seven Kings of *Persia*, they have confounded all those Kings to reduce them to Four, agreeably to their prejudices. They have shortn'd the duration of the World by 180 Years, and then they accuse the Christians of having forged some new Histories of the *Persian* Kings.

R. Sahadias reproaches the Christians of his time with it: They can't get out of the difficulty which he objects to them, but by adding a great many Years to the reign of the Kings of *Persia*. For, says he, they maintain that the *Persians* Reigned over the *Israelites* near 300 Years before the *Gracians*, and that there has been 17 Kings of *Persia*. But he adds that it is impossible it should be so by the Scripture; for the Angel speaks thus, *Dan. 11. 1, 2.* *In the first Year of Darius the Mede, I stood to confirm and to strengthen him. And now will I shew thee the truth, behold there shall stand up three Kings in Persia.*

To say nothing of the Computation, which he ascribes to the Christians, and of so many Kings of *Persia* which they acknowledged, if we may give any Credit to what he says, (for he names no Author, and I can scarce believe that any Christian vers'd in History, did ever advance such unwarrantable propositions) I shall observe concerning the foolish explication, which the Jews put upon the 11th. Chap. of *Daniel*, 1. That such an expli-

explication was new amongst 'em, and proceeded from their ignorance of the History of the World. 2. That such an explication made 'em confound the Kings of *Persia* mentioned in the Books of *Ezra*, *Nehemiah*, and *Esther*. The Scripture indeed, names *Cyrus* as the first King of *Persia*, and the Jews are agreed about it. The Scripture in the Prophecies of *Daniel* supposes Two of 'em between *Cyrus* and *Xerxes*, who brought almost all the Troops of the *East* into *Greece*. The Scripture mentions one *Ahashuerus* and one *Artaxerxes*, who hindered the Jews from going on in the rebuilding of the Temple, the Foundations whereof were laid under *Cyrus*. The Scripture speaks of one *Darius*, under whose Reign *Haggai* and *Zechariah* ordered in the name of God that the Jews shou'd retake the building of the Temple. It mentions one *Artaxerxes*, under whose Reign *Ezra* returned to *Jerusalem* with great concessions in favour of the Ministers of the Temple. It tells us that *Nehemiah* restored the Walls of *Jerusalem*, where he lived till the 32 Year of that same Prince. It mentions an *Ahashuerus* who married *Esther*, and made the Jews a very glorious Nation under *Mordecai*. Lastly, it speaks of one *Darius* King of *Persia*, and says, that *Nehemiah* lived till the beginning of his Reign.

Now it is prodigious to see how they have confounded those Seven Kings. and made but Four of them, and how fond they have been of that Notion by virtue of that Prophecy of *Daniel*.

They reckon but 51 Years in all from the first of *Cyrus*, to the Reign of *Alexander*; as

if they had not seen in *Esther* that it was the fifth Generation from *Kiss*, which takes up at least 150 Years, and as if they had never examined the Genealogy of the High priests, who succeeded *Joshua* Son of *Josedec*.

R. Azariah a Jew of great Learning did solidly refute that gross mistake of the Jews about 150 Years ago. But the crowd of the Jews, who take the *Talmud* and its Tradition to be infallible, stick to the Error of *R. Sabadias* as to a sacred and undeniable Truth.

The Astronomical Demonstrations might be of some use to undeceive and confound them, but I doubt whether they wou'd prove sufficient. They ought indeed to have undeceived themselves, when the Astronomical Tables of King *Alphonfus* were published in *Spain*, especially seeing *R. Isaac Chazan* of the Synagogue of *Toledo*, had a great hand in them. For it appears from those Tables, that the Celestial Motions, on which the Calculation of Eclipses depends, and whereby the Years and their true distance from one another are infallibly determined, have been regulated according to the *Ara* of *Nabonassar*, which is still in use amongst part of the *Persians*, and begins in the Year 747 before *Jesus Christ*. Besides we find in the Books of *Ptolemy* so many Calculations of Eclipses of the Sun and Moon, which happened under the Reign of the Kings of *Persia*, of the Kings of *Egypt*, and of the *Roman* Emperors till near 60 Years after the Destruction of *Jerusalem*; that there is

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nothing more easie than to measure the distance of one Event from another, and the true duration of the Kings of *Persia* and *Egypt*, and of the *Roman* Emperors.

Nevertheless a very learned Spanish Jew, Author of the *Jesod Olam*, which contains Astronomical Tables for the use of the Jews, maintained much the same *Hypothesis* as *R. Sahadias* concerning the Seventy Weeks of *Daniel*, the Book is yet in Manuscript, but is very much esteemed by the Jews who have any Learning.

What I have said concerning *R. Sahadias's* Text upon the Seventy Weeks of *Daniel* chap. 9. in his Book *Emunoth*, is sufficient to satisfy the judicious Reader ; but since we have this Author's Comment upon the Book of *Daniel*, quoted by *R. Aben Ezra* in his Comment upon *Isaiah*, I thought fit to present it to the Reader as more distinct and free from such faults as are in his *Sepher Emunoth*. These are his words, *Seventy Weeks*, &c. Let us reckon that we may understand how many Years there are. Multiply therefore 70 by 7 and you will have 490 Years ; from which take away 70 years for the time of the Captivity of *Babylon*, to wit, from the time when *Nebuchadnezzar* destroyed the Temple, to the second year of the Reign of *Darius*, and there will remain still 420 years, during which time the second Temple stood. This is what he saith, *70 Weeks are determined upon thy People and upon thy City ; to wit Jerusalem*, which shall be built again. For there were appointed for the Captivity of *Babylon*, and the duration of the Second Temple 70 Weeks, which make 490 years,

of which 70 are for the Destruction, and 410 for the Building of the Temple. And to bring the Righteousness of the Worlds, that is the Temple it self, as it is called (2 Chron. 6. 12. *a place for thy dwelling for Ages.* It is called the Temple for Ages, because it was in the Age (that is in the time) of the first building. And in the Age of the second building, and it shall be in the Age of the third building, which will last for Worlds of Worlds, (that is for ever.) And to shut up the Vision and the Prophecy, &c. For as much as after the Second House was built, there arose no more Prophets in *Israel*; but they made use of the (*bath col, i. e.*) daughter of the Voice, and to magnify the Holy of Holies, &c. that is, that the Glory of the Second Temple, should be greater than that of the first; as it is written, *The Glory of the Second House shall be far greater than that of the first.* For the word *למשור* (*Limschouach*) signifies in this place to magnify. But some pretend it signifies to measure, and the sense to be the same with this, *And a line shall be stretch'd forth upon Jerusalem,* (*Zach. 1. 16.*) From the going forth of the Commandment, &c. that is from the time when the word was spoken and ordained by God, that *Israel* should come back from *Babylon*, and that *Jerusalem* should be rebuilt by *Cyrus*. Unto the Messiah the Prince, &c. that is, that 7 weeks shall still elapse untill that King should heartily undertake the building of *Jerusalem*. Seven weeks which are Forty nine years, from that time, viz. when God declared that he would build *Jerusalem*, to the second year of *Darius* King of *Persia*, and afterwards *Jerusalem* shall be rebuilt, and stand upon

upon its Foundation. Thus you have in the whole 70 weeks wanting 10 years, during which time the Town of *Bether* stood. The People of the Prince that is coming shall destroy, *ecc.* that is *Adrian* who destroy'd the Temple. And upon the wings of the Abominations, &c. Here the word *Wings* signifies Hand or Power. The sense is, that the destruction of *Jerusalem* shall happen by the hand of a foreign People, who eats the flesh of Mice and of all abominable things.

I don't observe here that he takes the 70 weeks, v. 24, for the same that are mentioned v. 25. and are divided into 3 parts 49 years, 2434, and 7 years. But I observe that he is very much mistaken when he begins them at the ruine of *Jerusalem* in the year 586 before Christ, to the destruction of *Bether* under *Adrian* whom he supposes to have destroyed the Temple, which supposition does not agree with the Jewish Chronology, nor with the true Chronology, as may be shewn by Astronomical Demonstrations.

For according to their Chronology, the Jews reckon 490 years from the destruction of the first Temple to the destruction of the second by *Titus* and not by *Adrian* which takes up the 70 weeks. How is it possible that those 70 weeks should be extended to the destruction of *Bether* which happened under *Adrian* in the year 3880 of the Jewish Chronology, which is 52 years after the burning of the Temple. I can't but take notice that such a foolish account in which they put the destruction of the first Temple, for the beginning of the 70 weeks, and the end of the last week at the destruction of

the second, was settled when they had no notion of the true duration between the burning of the Temple by *Nebuzaradan* in the 19 year of *Nebuchadnezzar*, and the burning of the second. Being then at a loss of the true distance of those 2 events, they thought to find it in the account of the 70 weeks; whereas *Josephus* their ancient Historian reckons between those 2 events the number of 660 years.

For the true Chronology nothing is so extravagant as the account of *R. Sabadias*. The Destruction of the first Temple happened in the 162d. year of the *Nabonassarean Era*. The second was burnt in the 2d Year of *Vespasian* which answers to the year 817 of the same *Nabonassarean Era*. The first of *Adrianus* beginning in the 865 of the same *Era*, from which it appears evidently that there hath been 655 years between the destruction of the two Temples, and 703 to the first of *Adrian*, from the year in which the first Temple was burnt. No body who knows the certainty of Eclipses can deny what I advance against the opinion of *R. Sabadias*.

I forbear examining the other parts of *R. Sabadias* his explanation, because there is so much absurdity in what he advances to explain the Text of *Daniel*, that a Reader must have a great stock of Patience to bear with such a collection of absurdities.

I forbear also from explaining the true sense of that famous Prophecy, because it is not necessary here for the refuting of *R. Sabadias* his fancies, after I have shewn the falshood of his Chronology.

I will

I will add only one thing, to wit, that when we reckon the distance between the 18 and 19 of *Nebuchadnezzar* in which the first Temple was burnt according to *Jeremy* his account, and who is called *Nabocolassar* by *Ptolemy*, and the 2d year of *Vespasian* in which the second Temple was burnt, and when we measure that distance by the years of the *Ara* of *Nabonassar*, we follow not only an *Ara* whose certainty is demonstrated by Eclipses, but an *Ara* which continues till this day amongst some Nations in *Asia*. Such are the *Persians* who keep the account of their Months according to that *Ara* of *Nabonassar* although they have adopted a long while ago the *Ara* of the Mahomatans.

F I N I S.

I will add only one thing to what I have
 when we reckon the distance between the
 28 and 29 of November in which the
 first Temple was burnt according to the
 account and who is called Mahomet by
 the Arabs, and the 2d year of the Hijra in
 which the second Temple was burnt, and
 when we measure that distance by the years
 of the era of Mahomet, we follow not
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 strated by facts, but an error which continues
 till this day amongst some of the
 Such are the Persons who account
 of their months according to the
 Mahomet, although they are a long
 while ago the era of the Mahometans.



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EXAMINATION
OF SEVERAL
Scripture Prophecies,
WHICH THE
Reverend M. *W.* hath applied
to the Times after the Coming
OF THE
MESSIAH.

By PETER ALLIX, D.D.

L O N D O N,

Printed for R. Burrough and J. Baker, at the Sun
and Moon in Cornhill. 1707.

EXAMINATION
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LONDON,

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T H E P R E F A C E.

Reverend S I R.

HAVING perused the Collection you have made of the Prophecies of Scripture which relate to the times after the coming of the *Messiah*, I find you have disposed them under Six Articles, each containing several heads. I believe you would have done better to have distinguish'd those Heads more exactly one from the other. But that in my Opinion is not the greatest fault in your Performance. For, give me leave to tell you my thoughts about your Collection ; I believe, I have reason to think you mistaken in the sense of almost all the Prophecies you have quoted ; so that, instead of the true Millennium settled by St. *John* in his Revelation, you have espoused all along the Ideas of the common Jewish Writers, and rendred the Millennium of Scripture very ridiculous to all Men, who shall make use of their own Judgment.

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As it is a matter of very great Moment, to I hope you will not take it ill of me, if I peruse and examine every Article of your Collection, and briefly point out to you those Prophecies, which in my opinion you have misused in forcing them to confirm your Prejudices in this matter.

As you have made no Reflexions upon the Texts of the Old Testament, which you alledge for the confirmation of your Hypothesis, but only transcribed them as sufficient to prove every word of your Opinion: A Reader may perhaps imagine that I have undertaken a needless piece of work by examining those Texts. But since those Hypotheses of the *Jews*, upon which you ground your Collection, are diametrically opposite to Christianity; I hope the Reader will not look upon it as a useless labour, if I undertake to demonstrate that there is nothing in these Prophecies of the Old Testament that you have Collected, which answers to these Jewish Hypotheses.

To convince my Reader of the truth of my assertion, I shall perform these three things. 1st, I shall point out to you the first origin of the several mistakes you have made, by following the common sort of Jewish Interpreters, and shew what deceitful guides you follow. 2dly, I shall lay down some Rules necessary for the understanding the ancient Prophecies, which carry along with them their own evidence. 3dly, I shall make a few Remarks concerning the use of some expressions which are common in the holy Tongue, and very necessary to be understood.

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The Preface.

derstood. And the reason I follow this Method is, because I perceive that your misapplying the ancient Oracles, arises from a neglect of those necessary Rules, or from a misunderstanding or rather ignorance of those Hebrew expressions, not being sufficiently acquainted with the Stile of Scripture as you should be to undertake to treat of such a subject as you do.

As to the first, the Jews imagine that God hath chosen the Posterity of *Abraham* by *Isaac* and *Jacob* for to be his People, after such a manner, as that they cannot be rejected, nor lose that Title which was given to them for ever. And upon this opinion is grounded that Maxim of theirs, *that all Israel shall be saved*; and tho' they seem to except some, as you may see from *Sanhedrin chap Chelek*, yet their *Cabalists* have imagined a way to make good that general Axiom, namely, by the revolution of Souls, by which means they are restored to their first Purity.

But how can that be reconciled with the Gospel, which deprives this carnal Posterity of the right of succeeding to *Abraham* in the Promises, except they embrace the *Messiah*, and live conformably to his Laws.

The Jews imagine that the Land of *Canaan* belongs to them as being the gift of God, which is irrevocable. But how is that reconcileable with their two banishments, the one into *Affyria* and *Chaldea*, and the other by the *Roman* Emperors?

I own God made them a Promise that they should return into this Land at the end of Seventy Years, which he expressed by *Jeremiah*

The Dedication.

remiah the Prophet, who bought a Field of his Relation, and by that Emblematical Bargain, they were to conclude that the Possession of the Land should return to them after the expiration of the Seventy Years, viz. 50 Years after the destruction of the Temple. But in the last Destruction, did you ever read such a declaration of God, that they should be restored to the Land of *Canaan*? And besides, is it not plain that this gift was only conditional as it is fully proved by *Corn. à Lapidé* on *Gen. 12*.

The Jews imagined that their first Temple should never be destroyed, and believed also the same thing of the 2d, as you your self acknowledge. But is it not clear, that they taking those Promises as absolute, which were only conditional, were both times deceived? And what's yet more strange, they expressly contradicted *Solomon's* Prayer, which he used at the Consecration of the first Temple, which expressly supposed a Captivity and Dispersion of that People, for their Transgressing the conditions required of them, and which if they fulfilled were the only means to make them feel the effects of God's Promises concerning the perpetuity of that first Building. Thus the 2d Temple was to continue till the time of the *Messiah's* appearing in it, according to the Prophecy of *Haggai*, and it is called the last by the Prophet, and it was foretold by *Daniel* that it was to be destroyed by the *Romans*. But at present they have imagined a Third Temple, which they pretend is to be Built by the *Messiah*, and to last for ever.

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The Jews imagine that their State and Temple will be restored by the *Messiah*. But pray how can they be certain of that *Messiah's* being of the Family of *David*? For where at present is the Family of *David*? Some pretend that it subsists in *Babylon* amongst the remnant of the Jews in *Chaldea*. Others imagine that there are some of the Family in *Spain*; And the *Abarbanels* pretend to descend from a Branch of that Family. All which is grounded upon a Text of *Obadiah* which they never afore now understood after that manner, where he speaks of *Zarphath* and *Sepharad*, Places which at present they take for *France* and *Spain*; having foolishly imagined this by reading the Latin Translation of *Josephus*, who, 'tis true, speaks of *Iberia* in *Asia*, but not of *Iberia* or *Spain*.

The Jews imagine that the Ceremonial Law was for ever to be observed by their Nation. But how could that subsist with the abolishing of that Law by the Gospel? see *Galat.* 3, 4. *Coloss.* 2. 16, 17.

How came they to fall into such gross Errors which were confuted by process of time, or which were as contrary to the Gospel which they rejected, as they were contrary to their own prejudices. The Reason certainly must be this, *viz.* because they neglected the Rules which were to be observed for the understanding the Prophecies. Which brings me Secondly, to lay down some Rules necessary to understand the ancient Prophecies.

I suppose then, that there must be certain Rules for the explaining and understand-
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ing of the Prophecies. Should any one maintain the contrary, viz. that there are no such Rules, he must look upon the Prophecies as things of no Authority, which may be applied to any event according to the cunning and fancy of an Interpreter; for certainly as a Definition is far from being good, when it is so large as to serve for any thing else, in like manner we can't allow that such an accomplishment belongs to such a Prophecy, when that accomplishment can be applied to any other event as well as to that foretold by the Prophet. Now if there are some rational Rules for understanding of the Prophecies, we may affirm that when these Rules are exactly observed, the completion of each Prophecy may as certainly be demonstrated as the truth of History is demonstrable; and the false application of it may be confuted as well as any falshood in History.

There are two sorts of Prophecies, one absolute, when God declares that such a thing shall be fulfilled by himself or by Man.

The other conditional, and is rather a Promise or a Threat upon such and such Conditions, than a Prophecy, as R. D. Kimchi confesseth in Zach. 6. upon the last verse. *Idque erit, si diligenter vocem Domini Dei vestri audieritis, quaecumque haecenus a me dicta sunt, ut vos multos esse animi juberem, & bonam spem concipere, na illa quidem omnia evenient, sed hac lege tamen, si morigeros vos atque dicto audientes Domino Deo vestro praeberitis.*

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The Preface.

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Three things are nicely to be observed in History, the Persons, the Places and the Times; these three things distinguish one event from another. And the same things are to be observed in Prophecies, in order to know for certain when they are fulfilled.

There are different sorts of Prophecies in Scripture, some more general, which commenced with Mankind, and related to them or at least to the greatest part of them, as *Gen. 3. 15.* The Oracle of *Gen. 9. 11.* That there shou'd not any more be a Flood to destroy the Earth. See Mr. *Mede's Discourse 42, upon Gen. 3. 15.*

Some more particular, as that Curse upon *Ham's* Posterity, either *Canaanites*, or *Egyptians*.

The Prophecies which were uttered by *Moses*, do chiefly concern the People of *Israel*, and their settlement in the Land of *Canaan*; The various accidents which should befall that common wealth until they came under a King; their Corruption, and the Destruction of their Kingly Power, when they were carried away Captives, one part into *Assyria* and *Media*, and the other part into *Chaldea*; and their Reestablishment into their own Land.

Of those Prophecies which are more particular, some there are that have the time of their accomplishment prefixed, as the Oracles directed to *Abraham*, the time in which they begin and in which they end being manifest to any attentive Reader; and thus the Oracle of *Isaiah* chap. 7. the Oracle of *Ezekiel* 4.4. 5.

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There are others that plainly suppose that their accomplishment is to happen a short while after the Prophets time, as when *Moses* speaks of the Peoples becoming Idolaters a little after his Death.

It is observable, 1st. That oft-times Oracles under the Name of the head of a Nation do denote and signifie the Posterity or the Nation which descended from that head and bore his Name, as *Edom*, *Amalek*, *Judah*, *Ephraim* and *Jacob*.

2dly. That those Prophecies which were more general, as *Balaam's*, were repeated by other Prophets, who explained more distinctly what was briefly contained in the ancienter Prophecies.

1st. Rule. A Prophecy which foretels to the People of *Israel* their Destruction because they were fallen into Idolatry, cannot be said to be fulfilled by a Destruction which happened at a time when they were not guilty of Idolatry. I make this Observation in opposition to Jewish Writers who pretend that *Moses* and some other Prophets in the same Prophecies, spoke of the Second Destruction of their State by *Vespasian*, as well as of the First by *Salmanazar* and *Nebuchadnezzar*. The Names of Idolatry are exactly distinguished by Mr. *Mede Com.* in *Ap. p.* 192. 193. And indeed were we to suppose that such Predictions of the Prophets reach all events of the same Nature, how is it possible to know the number of events that are included in the same Prophecy?

2d. Rule. A Prophecy which supposes the distinction of the People into two Kingdoms, can-

cannot be supposed to be fulfilled, but at a time when they are actually distinguished into two Kingdoms, as they were after *Jeroboam's* time. The Prophecies of *Moses* were by the following Prophets to be determined and applied to the two Kingdoms. And thus their Prophecies were to concern *Samaria* and her Kings, and *Jerusalem* and her Kings, as the Prophets consider'd them : But the Jews apply to *Rome* many Prophecies which belong'd to *Samaria*, and apply to a time to come, many Prophecies which have only respect to the State of the Jews, considered as a Nation under *Zerubbabel* and his Successors.

3. Rule : A Prophecy which supposes a King in *Israel*, viz. over the ten Tribes, and a King in *Juda*, viz. over the two Tribes, cannot be fulfilled at a time when there is no King in the midst of them. This Rule is grounded upon the consideration of the different Condition of the People of *Israel*, till the time of the *Messiah*, as explained by *Jacob*, *Gen.* 49. 10. 1st. There was to be a Sceptre in *Juda* : After that, there was to be a Ruler or Lawgiver ; and he was not to depart until *Shiloh* or the *Messiah* came : Now this Rule is of absolute necessity in order to confute the Jewish Fables of the Kingly Office, which they speak of as being then still among some of the ten Tribes, and of their Chiefs of the Captivity in *Chaldea*, mentioned by *R. Benjamin* in his Travels.

4th Rule: A Prophecy which supposes the distinction of *Israel* and *Juda*, as they were distinguish'd by their Tribes and Families, cannot be supposed to have its Accomplishment at a time when such a distinction is altogether lost amongst the People. This Rule is of absolute necessity to confute the Jews at present. They are forced to confess, that their Nation is so mixed and confounded that no one certainly knows the Tribe or Family he descended from; so that either God hath not sufficiently provided at present for the knowledge and certainty of the Accomplishment of his Oracles, or else we must of necessity conclude, that they were accomplish'd at the time when those distinctions were perfectly well known.

5th Rule: A Prophecy which specifies and denotes such Events as concern some particular Nations, such as the *Philistines*, the *Moabites*, the *Ammonites*, the *Amalekites*, the *Idumeans*, the *Egyptians* and *Chaldeans*, cannot be considered as accomplished, but with respect to those very Nations denoted by those Names; and 'tis upon the account of this Rule that I dissent from Mr. *Brightman*, and Mr. *Mede*: See p. 816 of Mr. *Mede*, where he explains *Dan. 11. 44.* according to *R. David Kimchi's* Maxim upon *Ps. 108.* where he pretends, that those Oracles against the *Hammonites*, the *Moabites*, the *Idumeans* and *Philistines* may be accomplished upon other People's living in the Land of those Nations which he himself acknowledges were destroyed many Ages ago,

The 6th Rule is, That we must never apply those Prophecies to other Nations, which only concern *Israel* and *Juda*. This Rule is necessary against those who fancy that many Prophecies, spoken literally of *Israel*, were accomplish'd after a spiritual manner, viz. where the *Gentiles* were called to the Faith of the Gospel; and indeed by admitting a Method contrary to that Rule it is impossible to avoid the Railleries of the *Jews*: See *Abarbanel's* Preface in his *Masmea Jeshuah*.

The 7th Rule is, That we must not refer the Prophecies of the ancient Prophets to such Events as are foretold in the New Testament, upon the account of some Conformity and Likeness which is found between those Ideas and the Ideas of the first Prophets, as if their Prophecies had not been fulfilled: This is quite wrong, for the New Prophets, such as *St. John*, borrow those Ideas upon no other account, but because such like Events were to happen to the Church after Christ, as had befallen the *Jews* before Christ, according to the Predictions from which they borrow their Expressions and their Ideas; and thus it would be ridiculous to apply the Prophecies which were published against *Babylon* in *Chaldea* to *Rome*, because *Rome* is called Mystically *Babylon*.

The 8th Rule is, That we must never refer those Promises of Temporal Blessings, or those Threats of Temporal Curses, borrowed from the Law of *Moses*, to any other Nation but to the Carnal *Israel* and *Juda*, to whom the Prophets proposed them. The Method of those that use Allegories, hath

confounded the sense of a great many Prophecies, when they endeavoured to make them agree with the Spiritual Blessings and Curses proposed under the Gospel dispensation.

9th Rule: It is very unnatural to suppose the Prophets passed over and omitted the nearest Events, in order to speak of the latter ones, without taking any notice of those Events, which, according to the End and Design of their Ministry, and the Expectation of the People, to whom they were sent from God, they were nearly concerned in.

10th Rule: It is against common sense, when we apply those Oracles which speak of the People as being in such and such Countries, to a time when they at present can no more be said to be in those Countries, than in any other, but are indifferently scattered in all parts of the World.

11th Rule: It is ridiculous to apply to the Jews, as they are in their present Condition, those Oracles which speak of them as of Captives, since they are no longer Captives, but Members of every Kingdom or State in which they live, tho' in some Places they are excluded from sharing in the Government. This Rule is acknowledged by *R. A. ben Ezra*, in several Places of his Book upon *Obadiah* and *Daniel*.

12th Rule: It is ridiculous to apply those Oracles which promise the rebuilding of *Jerusalem* to a time to come, without you suppose that *Jerusalem* will shortly be destroyed, that it may be rebuilt again, for it was rebuilt under *Adrian*, and continues a great City

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XV

City to this day, having been fortified and increased by *Christians, Saracens and Turks.*

The 13th Rule is, That there is no sufficient ground for denying that an Oracle was not fulfilled before the coming of our Saviour, because it is quoted by some of the Apostles, or Writers of the New Testament, seeing it must be owned that the Apostles often mix some Places of the Old Testament with what they treat of by way of Accommodation, and upon the account of the likeness which they found between the ancient Events and the new ones which they foretell. Thus you see how St. Paul, *Rom. xiv. 11, 12.* applies the 14th and following Verses of *Isa. chap. 45.* to the day of Judgment, tho' 'tis plain *Isaiah's* Design in that place is to speak of the deliverance of the Jews from the Captivity of *Babylon*, and of the happy condition of *Jerusalem* after that Deliverance.

14th Rule: 'Tis a common Method among the Prophets to say, *That not one is left* of a great Multitude when there are but very few left remaining: See *Joel 2. 3.* and compare it with *Jeremiah 40.* See *Jeremiah 44. 27.* and 28. in which Places the Idea of none, or not one is explained by the word *few.* This Rule serves to answer the Argument of the Jews, which they produce from *Ezekiel 39. 28.* in order to prove, that *Ezekiel's* Prophecy cannot be applied to the return of the *Israelites* and *Jews* from *Assyria* and *Chaldea*, by vertue of *Cyrus* his Edict.

I come

The Preface.

I come to my third Head, and maintain, that there are some Expressions in Scripture, which are strangely misused by many Jewish Commentators: Thus when they read this Phrase, *becharith hajarain*, they immediately apply the Oracle to the time of the *Messiah*, whereas it does not signify, *at the end of the times*, but, *after that time*, which may be proved from so many Texts of Scripture, that not a few Jews have been forced to acknowledge it: See *Gen. 49. 1. Numb. 24. 14. Deut. 4. 30. & Chap. 31. 29. Os. 3. 5. Mich. 4. 1. Is. 2. 2. Jer. 23. 20. and chap. 30. 24. and chap. 48. 47. and chap. 49. 39. Dan. 10. 14. See Sanctius in Acta, chap. 2. and Ribera upon the 12 Prophets, and chiefly Aben Ezra upon Joel 3. 1. This other Adverb of the Jews *Alwy* is no less misused, and it were to be wished our Interpreters had not almost always Translated it by *no more*, for it is certain it signifies commonly, *another time*, or *again*, or *any more*, as you see *2 Sam. 7. 10. Jer. 33. 10. 12. Ezek. 26. 14. 21. and chap. 37. 20. Zach. 1. 7. but it also signifies, for a long time*, as you may see *Exodus 9. 29. Lev. 17. 7. Ezek. 26. 14. 21. chap. 34. 28. chap. 37. 23. Joel 2. 19. Zach. 9. 8.* This Remark is acknowledged and adopted by the best Commentators amongst the Jews, who by this means answer many Difficulties which otherwise would be unanswerable.*

There's a third Expression, *la netsac*, to denote a continued duration, and which they translate, *for ever*, from which Explication many false Notions arise, which strangely confound the sense of the Prophecies, I grant,

The Preface.

xvii

signifies commonly *in perpetuum*; but it must be understood *continenter*, or of a continued perpetuity, as *Psal.* 9. 19. *Psal.* 13. 2. *Jer.* 15. 18. *Psal.* 103. 9. And thus the Seventy Interpreters have rendred *tanetsak netsakim*, *Isai.* chap. 34. 10. *for a long time.*

There is a fourth Expression which is very common in the Prophecies, *viz.* *leolam* and *gnad olam*, and is translated in *seculum*, as if it contained a duration equal to the duration of the World or even to Eternity. But tho' we should grant that that is generally the meaning of the expression, yet we must also take notice that it often imports only a long duration. Thus you see *Jer.* 58. 16. and chap. 9. 13. *Jer.* 51. 36. *Zeph.* 2. 9. *Isai.* 34. 10, 11. See *Corn.* a *Lapide* c. 4. in *Penteteuch*; And *Abenezra* observes upon *Joel* 3. 20. that such Promises as have the word *leolam* imply that *Israel* should not revolt against God.

There is a manner of Speech which often occurs in the Prophecies, *viz.* *gnad dor vedor*, in *generationem & generationem*. 'Tis true such an expression often imports *for ever*, or *from generation to generation*. But 'tis as true, that there are several Prophecies in which it only signifies for one generation to another. See *Isaiab* 13. 21, 22. and chap. 34. 10.

'Tis a common thing amongst the Prophets to represent the overthrow of a State or Nation, by the confusion of Nature herself and the World; an Example of which you find in *Isaiab* chap. 13. *Joel* 2. 10. *Jer.* 4. 23. *Lament.* 2. 1. *Hag.* 1. 21. 22. This Rule is acknowledged by *Maimon.* *More Nev,* p. 2. c. 29. Where he produces several examples

examples from the Prophets to confirm it.

It is also usual to describe the destruction of a State by an utter destruction, and by such an one as may be compared to that of *Sodom*, tho' at the same time such a Prophecy does not exactly answer to all its parts. Thus *Moses*, *Deut.* 29. 23. threatens *Israel* with such a Destruction; in like manner the image of the destruction of *Idumea* by *Nebuchadnezzar*. *Isai.* 34. is compared to the destruction of *Sodom*, as is acknowledged by *Aben Ezra*, as is also the destruction of the Land of *Babylon*, as all Interpreters agree.

The Prophets very usually represent the great Men of a Kingdom, as Kings and Princes, under the Name of great Trees. See *Isai.* 2. 13. and chap. 14. 8. chap. 37. *Zach.* 11. 2. And the Jewish Paraphrasts side with them in this explication.

'Tis common to give the Name of Sea to a great State, thus *Isai.* 19. 5. to *Egypt*. *Jer.* 51. 36. to *Babylon*, and ver. 44. And *Ezech.* 31. 4. to *Assyria*.

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EXAMINATION

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Scripture Prophecies.

YOUR First Article p. 303. contains such Prophecies as relate to the Destruction of *Jerusalem* by the *Romans*, and to the grand Dispersion and Captivity of the Jews which immediately followed.

And first, give me leave upon that head to observe that you suppose the Captivity of the Jews as ensuing after their Dispersion, whereas 'twas by their Captivity that they were brought amongst several Nations, as *Christ* foretold, *Luke* 21. 24. But now, Sir, their Captivity ended a great many Ages ago, and no one can properly and truly say, that at present they are Captives in any Country under

under Heaven, however they may be hereafter; and to prove that Head you quote the Prophecy mentioned *Levit. 26. 14, 15.* Now I maintain that you follow the Jewish explication, yet you do not prove the question in hand; for the question is not, whether that Prophecy concerns the destruction of the Common-Wealth of the Jews, but whether it concerns the First or the Second. You refer it to the Second under *Tims.* But it is an easie matter to shew you your mistake, if you will be pleased only to read the 30th verse, which supposes that they should be destroyed for their Idolatry, of which they were not guilty at the time of their second Destruction, but at the time of their first under *Nebuchadnezzar.* Read also verses the 34 and 35, and compare them with 2 *Chron. chap. 36. 21.* and you yourself will see that this Prophecy was accomplished at the Destruction of *Jerusalem* by *Nebuchadnezzar's* Army.

I confess the Prophecy of *Balaam, Numb. 20. 24.* concerns the last ruine of the Jews, but it is also clear that it cannot relate to the first, because it supposes a *Roman* Empire, which should destroy the Kingdom of the *Seleucida*, and afterwards of the Jews, but according to that very order it supposes the re-establishment of the Common-Wealth of the Jews, which *Moses* foretold, *Levit. 26.* at the end of the chapter.

You quote *Dent. 4. 25, -- 31.* But contrary to *Moses* his design, because in the 25th verse, he supposes the Jews to be Idolaters, which they were not at their second ruine.

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You quote *Deut.* 28. 25. 68. but under the same mistake, read verse 49. which was apply'd to *Nebuchadnezzar* by *Ezekiel*, chap. 17. and you your self will perceive it : You have applied that Prophecy, verse 52, 55. to the last Siege of *Jerusalem*, because you find in *Josephus* the same account of the Famine in *Jerusalem* under *Titus* ; but are you ignorant that the same was already accomplish'd ? See *Jeremiah's* Lamentations, chap. 4. 10. Had you not suppress'd the 36th verse you might have acknowledged your Mistake, because that Prophecy relates to the Jews, as being under a King, whom they had not in their last Destruction. There is yet something more that will refute your Application. *Daniel* in his Prayer, chap. 9. plainly alludes to *Moses* his Prophecy as to the Curse foretold, and which had been accomplish'd before his Prayer, by which he strives to obtain the Blessing, which was to follow that curse, so that owning that *Daniel*, understood *Moses*, we must consequently acknowledge, that those Threats have a direct relation to the first destruction of *Jerusalem* by *Nebuchadnezzar*, and not to the second by *Vespasian*.

Moses foretold the first Destruction, *Deut.* chap. 29. as you may gather from verse 26. where their Destruction is described as owing to their Idolatry.

The Psalm LXXIX. clearly belongs to some other time than *Vespasian's* : And indeed, 'tis very difficult to conceive how the second ver. of the Psalm can be applied to the Jews ; if you understand it of the Jews, who rejected Christ, and killed his Apostles. In the

the time of *Antiochus Epiphanes* to which the Ancients refer this Psalm, following *Eusebius*, there was a great number of very good People, which were destroyed by that Tyrant; but at the last destruction Christ had withdrawn his People from *Jerusalem*, by the help of an Angel or of a Vision directed to them.

If you reflect upon v. the 12. of the same Psalm you will find that he speaks of the Neighbouring Nations, viz. the *Moabites*, the *Hammonites*, the *Idumeans* and the *Tyrians*, who had forwarded the Destruction of the Jews as they are accused of that by several Prophets: See Psalm 137. which relates to the *Idumeans* in particular.

I wonder how you can refer *Isaiah* 3. 25, 26. to the last destruction of *Jerusalem*, after reading the beginning of the same Chapter verse 4, 5. which allude so clearly to the weakness of the Government of the last Kings of *Juda* after the death of *Josiah*, and to their profligate Luxury and Wickedness.

I acknowledge our Saviour made use of the same Parable, *Matthew* 21. which *Isaiah* first used Chapter 5, 6. 26, 30. But I maintain Christ would not have made use of that Prophetick Image, had he supposed that *Isaiah's* Prophecy had not been accomplished in the first destruction. On the contrary, he makes use of it, because they knew very well that it had been accomplished; and foretelling a second destruction, he applieth the same Prophetick Image to them. Thus he borrows the Image of the Eagles to express the *Romans*, which was the Prophetick Image

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of *Nebuchadnezzar* explained by *Ezekiel* 17. This you would have acknowledged, had you made any reflection and considered that this 5th Chapter represents first, the Conduct of God towards *Israel* and *Judah*, viz. the Ten Tribes and the Two Tribes, v. 7. Secondly that he represents the gradual Destruction of both Kingdoms. Thirdly, that he accuses them of their horrid Corruption, notwithstanding the Ministry of the Prophets which God had raised in the midst of them. Fourthly, that he represents them v. 19. as deriding the Prophets who had foretold their Destruction.

Upon the xxiv, chap. of *Isaiab*, v. 1. 20. you follow the conceit of some modern Jews, who apply that Prophecy to a time to come; but contrary to the sense of their most ancient and most learned Commentators, who refer it to the Destruction of *Samaria* by *Salmanezar*. And indeed he that will take the pains to read the 5th ver. which speaks of the *Breach of the everlasting Covenant*, will find that the *City of Confusion* mentioned v. 10. is *Samaria*. Who can read the 20th ver. with application and judgment, and not perceive that he speaks there of the Kingdom of the Ten Tribes which never was to be re-established? The 21, 22, and 23 verses, contain a glorious description of the deliverance of *Jerusalem* from the hand of *Sennacherib*, which happened 8 Years after the Destruction of *Israel* by *Salmanezar*.

In the xxix Chapter v. 1, 4. mention is made of the Siege of *Jerusalem* carried on by *Sennacherib*, and not of the last destruction, which you might have perceived had you taken notice of the deliverance granted to *Hezekiah*, which was foretold v. 5, 6, 7, 8. and which, tho' granted to the Jews, did not for all that hinder them from relying upon the false Prophets, which iniquity lasted till they were destroyed under *Zedekiah*.

No one can imagine how you produce Chap. xxx of *Isaiah*, v. 13, 17. as a Prophecy which relates to the last destruction of *Jerusalem*; 'tis plain it relates to the first destruction by *Nebuchadnezzar*. Read the 2, 3, 4, 7. verses of that Chapter, and you will find that he foretels the ill success they should have in hoping for succour from the *Egyptians*. For 'tis made out from sacred Writ, that as the King of *Israel* sent for Succour into *Egypt*, before their destruction by the *Assyrians*, so also should the Kings of *Judah* after *Jehoiakim*, do the same thing, but with as little success as the King of *Israel*, because the *Egyptians* could not help them against *Nebuchadnezzar*.

Did you ever read any such like thing in the last destruction of *Jerusalem*?

You are in the right when you apply the ix chap. v. 26, 27 of *Daniel*, to this last Destruction; for in this the Jews agree with us.

You produce *Hosea* 3, 4. as speaking of the same thing. But you are mistaken in that, as well as the Jews, whom you follow in that application. Those *many Days* mentioned there, don't signify the time lapsed from the

Year

Year 718 before Christ, to the gathering together of the Ten Tribes by the Messiah, which is a foolish fancy of the Jews broached about the 2d. Century of Christianity, and an Argument which they made use of against *Christ* his being the *Messiah*; but that space of time which was between the 718 Years before *Christ*, and the 1st. Year of *Cyrus*, who gave *Israel* and *Judah* leave to return into their own Land, which was fulfilled at several times to the 20th. Year of *Artaxerxes Mnemon*, when *Nehemiah* was established chief Governour of *Judea*.

You follow some few Jewish Commentators on *Joel* 1. 1, 20. imagining with them, that it is a Prophecy which concerns the Four Monarchies that were to destroy the Jews. But your mistake is palpable, because this Chapter contains only a reflection upon the Plague of *Locusts* with which the Jews were afflicted for Four Years successively. Had you compared the 1 Chapter of *Joel* with the 25th. chap. of *Jeremiah*, you would have acknowledged the truth of what I affirm. I own with *St. Jerom* that those carnal *Locusts* Typify Four Invasions of Enemies upon the Land of the Jews: But how can you apply that to the Four Monarchies, seeing the 2d. gave them their liberty; the 3d. under *Alexander* did no harm to the Jews, but only for a few years under the *Seleucida*. The accomplishment of that Prophecy is clear, if you reflect a little upon the Four Invasions which the *Chaldeans* made upon the Jews; the 1st. in the 3d Year of *Jehoiakim*, the 2d under

der Jeconiah, the 3d in the 9th Year of Zedekiah, and the 4th. in the 11th Year of Zedekiah when Jerusalem was destroyed.

The 2d. Chapter of Joel v. 1. 19. speaks plainly of the coming of the Chaldeans under Nebuchadnezzar. Compare a while, Psalm 79. 10. and Joel 2. 17. and you will find that Joel followed the Foot-steps of Asaph, and that both of them have the same event in view, Joel having determined the time in which Asaph's Prophecies should be fulfilled. You will also think thus if you consider v. 20 of the 2d chap. of Joel; for it is plain that he speaks there of the Destruction of the Chaldean Empire, which was done by Cyrus, who gave liberty to the Jews. And indeed the consequence of the Prophecy, viz. the sending of the Holy Ghost, shews that he doth not speak of the 2d Destruction of Judaea by Vespasian, but of the 1st. by Nebuchadnezzar. For that great shedding of the Holy Ghost happened not after the last destruction but after the first, as well as the sending of the Messiah, who was promised before the 2d destruction, as you acknowledge upon Dan. 9. 26, 27.

I shall make no Remarks upon our Saviour's Prophecies which relate to this Head, agreeing perfectly with you in this, viz. that in those places quoted by you, Christ foretold the last destruction of Jerusalem. I come therefore at present to examine your second Article, p. 322.

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An Examination of the Second Article.

Your Second Article contains the Prophecies which relate to the future Restoration of the Jews in their own Land, and to the Erecting of the Kingdom of the Messiah.

I Am perswaded you would have done much better, had you treated separately of those two Articles, seeing, according to your own Scheme, you suppose the return of the Jews into their own Land before their Conversion to the Faith of our Saviour. But that Remark is not of great weight, if we consider the Application you make, but false, of almost all the Prophecies you produce to prove that the Jews are to be restored to their Land, which I maintain were accomplished by the Edict of *Cyrus*, and so lack not a further accomplishment as you suppose, but without any ground either from the Prophecies of the Old or New Testament.

You quote first, *Gen* 17. 1, -8. according to the Notion of the Jews, who fancy, that the Holy Land must belong to them for ever; because it is said to be an Everlasting Possession given to *Abraham* and to his Posterity. This Notion is as ridiculous as that of the Popes, who pretend to be Christs Successors, in the Possession of the Holy Land, which belonged

to him as being King of the Jews : And to this very day the Fryars of the Order of St. *Francis*, are in actual Possession of the holy Sepulchre of Christ, by virtue of that. But, Sir, you must needs have taken notice, 1. That this manner of speaking, *viz. an everlasting Possession* supposed not that they should possess it for ever; for you know they were not always in Possession of it, and at present, how long is it since they have been actually turned out of it? 2dly. That this Promise, tho' expressed in general terms, was a conditional one, as we find it often expressed by *Moses* and the *Prophets*. 'Tis true, God promised by *Moses* and the *Prophets* that he would bring them out of their Captivity from *Assyria* and *Chaldea*, and cause them to possess their Land a second time. To shew the certainty of this, *Jeremiah* was to purchase a Field of some of his Relations; and the Field was to return at the End of the Jubilee, *viz. in the 50th Year*. But pray shew me that the same thing was promised or in the least intimated for the time after their second destruction. We find just the contrary in the *Acts* of the Apostles, where some sell their Lands, knowing that first destruction which was to overtake their Nation was irrecoverable.

Moses his Prophecy, *Dent. 31. 10.* is to be applyed to the first Captivity which they were to suffer for their Idolatry, of which they were not guilty at their second Destruction.

The Prophecy of *Isaiab*, Chap. iv. 2. belongs to *Zerubbabel*, whom God was to employ in bringing the People out of their Captivity

tivity from under the *Assyrians* and *Chaldeans*.

Isaiah, Chap. vi. 13. speaks of the same Deliverance and coming back of the *Israelites* and *Jews* under *Cyrus*.

Chapter xi. 11, 26. concerns *Zerubabel*, as it appears from the 11 ver. the second time, in which place all the places are named into which the *Israelites* and *Jews* had been carried into Captivity, or whither they had escaped to save themselves. 2dly. Where the People of the Two Kingdoms are distinguished as is well known, which distinction is not made use of since the last Destruction. 3dly. From that Prophecy which foretold that the *Jews* should subdue the *Philistines*, the *Moabites* and *Hammonites*, which was fulfilled by the *Macchabees*, either by their Generals or their Kings, as we find in the Books of the *Macchabees*, and in the Books of *Josephus*.

The Hymn found in the xii of *Isaiah* is composed by him to be made use of after this return of all *Israel* into their own Land under *Cyrus* and his Successors.

The xxiv. Chap. of *Isaiah* v. 23. concerns the destruction of *Sennacherib*, as I have before observed. See *Med. Clav.* p. 35.

The xxv chap. v. 1--12 speaks of those *Israelites* and *Jews* who returned from the Captivity of *Assyria* and *Chaldea*. You follow the *Jews* who imagine that *Rome* is spoken of in v. 2. whereas 'tis clear he speaks of *Samaria*, that was never to be the Head of the Kingdom of *Israel*. You would have

understood that very well had you considered the Prophecy mentioned verse the 10th, and 11th, which is a repetition of what he foretold in the xi chap. of his Book.

'Tis manifest *Isaiah*, chap. xxvii. 6, - 12, - 13. foretels the same return of the Jews under *Cyrus* who Conquered *Egypt*, the Jews having the same liberty of returning into *Judea*, as the *Israelites* had who were in *Assyria*. *Nabopolazzar* the King of *Chaldea*, having destroyed the Kingdom of *Assyria*, which was subdued by *Cyrus* as being part of the Empire of *Chaldea*; That great Trumpet mentioned v. 13 signifies the Edict of *Cyrus* and nothing else, and your Application of this Prophecy is nothing but a fancy of the Jews.

You follow their Opinion also upon chap. xl. 9, 11. but with as little Reason as before. He speaks of the Captivity of the Two Tribes in *Chaldea*, ch. xxxix. and ch. xl. He foretels their deliverance by *Cyrus*, and takes notice of the destruction of the last of the Kings of *Chaldea* ver. 24. and all his Family as you read it in *Daniel*, and in *Berosus*. So that it hath nothing to do with a new Restoration of the Jews in their Land, after the accomplishment of this Prophecy.

The xliii Chap. of *Isaiah* speaks distinctly of the same deliverance by *Cyrus*; and several of the most learned Jews acknowledge it in opposition to those whose fancies you follow. The verses 5 and 6. clearly denote the four Corners where they were lead into Captivity by the *Assyrians* and *Chaldeans*, or where they were dispersed to avoid the Sword of those Enemies.

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You make but a very odd use of *Isaiah* 45. 17. where without dispute he again speaks of the liberty granted by *Cyrus*; but you lay too much stress upon the expression of *Olam* which doth not always signify a true Eternity, but a long duration, or an ancient deliverance like that of *Egypt*.

The same subject is also treated of in ch. 49. out of which you quote v. 8, 26. and the Blessings which God promised his People after their Captivity ver. 23. were so punctually fulfilled under *Cyrus*, *Darius Nothus*, *Artaxerxes Mnemon*, and *Antaxerxes Ochus*, that I wonder how you did not prefer the clear sense of the Text before the chimerical conceits of some Jews who explain that chapter literally, and have made a System full of Follies for the time of their last Redemption. And indeed nothing is more ridiculous than at present to esteem the Jews as Captives, which certainly was the condition they were in under the *Chaldeans*.

Isaiah foretels the same deliverance, ch. 51. 11, 22. with the destruction of the Empire of *Babylon* by *Cyrus*; but you follow some Jews and espousing their conceits, go astray with them. It is plain that he compares the deliverance of the Captivity of *Babylon*, under whose power the Twelve Tribes were, to the deliverance of *Egypt*, as ch. 41. where he calls that the second Redemption. So that you must maintain with the Jewish Writers, that the deliverance of *Babylon* was only a Visitation and not a Redemption, which is contrary to the constant style of all the Prophets, who call the Redemption of

of *Egypt* a Visitation, and give the name of Redemption to the Deliverance by *Cyrus*.

I am almost weary of observing your misapplications of so many places of *Isaiab*. But you think not of concluding as yet, but still continue to misapply chap. 60. 1, 9. 'tis plain that in that Prophecy there is a description of the Temple service re-established by *Zerubbabel* and *Joshua*. I grant several Christians refer it allegorically to the Evangelical dispensation, explaining spiritually all the description made by the Prophet. But you combine with the Jews against them, and understand it literally, which explication of yours is true, for the Prophecy cannot be understood allegorically. But your Error consists in this, *viz.* that you pretend with the Jews that this Prophecy has had no accomplishment, whereas it was fulfilled after the restoration of the Temple, the Jews having subdued the Countries that were marked in that Prophecy, and settled the Profession of their Religion in the midst of them.

I can't but make the same observation upon *Isaiab* 63. 17, 19. for 'tis evident he speaks of the second Deliverance of the Jews which was wrought by *Cyrus*, and 'tis upon that account, that he compares it with their Deliverance from *Egypt*; But pray observe, that he speaks of the Tribes ver. 17. which supposes that the distinction of them was kept up then, whereas it is at present so perfectly lost, that you can never reasonably apply such a Prophecy to the Jews of our days seeing they are in the utmost Ignorance and

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Confusion with respect to the Tribes they are of.

You produce the Prophecy of *Isaiah*. ch. 65. 8, 9, 10. but to what purpose? It proves indeed, that the Wicked that were carried into Captivity into *Assyria* and *Babylon*, should be destroyed there, and that the Elect alone who sought after the Lord should be restored, but how can you apply that to the final Restoration of the Jews; That Prophecy was certainly accomplished, for many *Jews* and *Israelites* willingly stayed in their Captivity and refused the liberty not caring for their Religion

I know that many apply chap. 66. 8, 10, 4, 19, 20. to the time of the Gospel and to the first Preaching of the Apostles. But yet in this allegorical explication they suppose the literal accomplishment of that Prophecy after the Captivity of *Babylon*, which may be justified with Ease. But you pretend this Oracle was never fulfilled, so that according to your explication, you must first lead all the Jews in the World into those places named by *Isaiah*, before they be introduced again into their own Land. The Temple must be Built again before they can be gathered together, and pray by whom will it be rebuilt? By this you may see how absurdly you apply that Prophecy of *Isaiah* to the Title of your Second Chapter.

I come now to *Jeremiah's* Prophecies in which you follow the explication of the Jews, without taking notice how they misapply them.

Jeremiah ch. 3. 12, 25. speaks to the Ten Tribes as being in the North, viz. *Assyria*, but are they at present in that Country according to the Account of Antient or Modern Travellers? *Jeremiah* might speak so to them before *Cyrus's* time, but not after *Cyrus*. But suppose they were there, are they at present guilty of Idolatry as the Prophet supposes? Are they known and distinguished from the Two Tribes which are called the House of *Judah*?

You quote *Jeremiah* chap. 23. 3, 8. But he speaks there of the same deliverance obtained by *Cyrus*, particularly denotes *Zerubbabel*, as that Righteous Branch descended from *David*. He supposes the two parts of the People distinct and known, which at present is not since their last destruction. He supposeth first, *Zerubbabel*; 2dly. Governours whom he calls Shepherds. 3dly. He supposes a Kingly Power amongst them, which was fulfilled under the *Macchabees*. See *Mich.* 5. Where the Number of their Generals and of their Kings is exactly computed.

The Prophecy of *Jeremiah* chap. 30. 1, 8, 10, 22. is as easily discovered as the Sun at Noon-day, and expresseth, 1. The return of the *Israelites* and *Jews*, that is, of the Ten Tribes and of the Two Tribes, known and distinct from one another. 2dly. The Destruction of those Nations that had carried them away Captives, which was fulfilled by *Cyrus*. 3dly. The Rebuilding of their City and of their Temple. 4thly. The Restoration of their Government to one of their own Nation. Can you deny but that these Four Prophecies were fulfilled

as well as the 5th, the wonderful encrease of the Jews after their Captivity?

Jeremiah chap. 31. 1, 17, 21, 27, 37. Prosecutes the same subject. 1. He makes mention of all the Families of *Israel*, viz. of the 12 Tribes known and distinguished one from another. 2dly. He promiseth that he would renew their solemn Feasts. 3dly. He supposeth that *Samaria* should not become the head of the Ten Tribes, but be a place of Vineyards. 4thly. He supposeth that *Sion* should be the head of the People. 5thly. That the *Israelites* should be delivered from the power of those that carried them into Captivity, v. 11. There is a particular circumstance exactly set down v. 21. from whence it appears that mention is made there of the Captivity before *Cyrus*, for indeed those marks set in the high way, shew that he cannot speak of a Captivity which should last above 2400 years; how could these Marks set in the highways be known at present. This plainly intimates that many that were carried away Captives, should know the way by which they went into Captivity which relates chiefly to many of the Captivity of *Judah*, which lasted but 51 years from the taking of *Jerusalem* to the first year of *Cyrus*, tho' it began in the 3d year of *Jehoiakim*. You have suffered your self to be strangely deceived by reading the 36 ver. of that Chap. where God says that the Seed of *Israel* shall not cease from being a Nation before him, no more than the Ordinances of Heaven shall depart from before him. This is the Text upon which those foolish Jews Triumph: But their Triumph is vain and imaginary, because they have ceased

ed long ago from being a Nation according to God's Sense, *The Scepter shall not depart from Judah, nor a Lawgiver from between his Feet until the Messiah come.* Let them at present shew us either a King or Lawgiver in the midst of them, and we will with them acknowledge that they have not ceased from being a Nation according to the sense which God gives of it in his Prophecy. It is evident therefore that this Prophecy relates to the Restoration of the Lawgiver after the Kingly Office had been abolished among the Jews, under *Zedekiah*; but this Lawgiver was also to cease, and then the Jews could no longer be looked upon as a Nation in the sense of God.

What I observed, serves to explain the Prophecy of the xxxiii chap. of *Jeremiah* 1, 7, 19, 26. it being very manifest that it relates to the Captivity under the *Chaldeans*.

The same I affirm of the 46 chap. of *Jeremiah* v. 27, 28. which you quote, in which the destruction of the Empire of *Babylon* is so clearly expressed v. 28. that a Blind Man might see it.

As you have mis-applied several Texts of *Isaiah* and *Jeremiah*, so you go on and mis-apply the Texts you bring from *Ezekiel* in order to prove your Hypothesis.

The xx chap. 33, 44. concerns the Ten Tribes in *Assyria* which God Promises to bring back into their own Country, he supposes them to be Idolaters, and that in their Captivity he will cut off the Rebels, but cause them afterwards to return to his Covenant. Where are at present the Ten Tribes which were then

then in *Assyria*? And how is it possible the Prophecy should be justified, seeing the knowledge of the Ten Tribes and of the Two is altogether lost in the World? and where can you find any *Israelites* that are Idolaters as it was foretold it should be, before the cutting off of the Rebels in *Assyria*?

The xxviii chap. 24, 25. speaks of the Prosperity which they were to enjoy in their Land, subduing those Nations that had vexed them, which was fulfilled under the *Macchabees*, and began first of all against the *Amalekites* under *Artaxerxes Ochus*, *Esther's* Husband.

You are guilty of a great mistake on the 34 chap. of *Ezekiel* v. 20, 31. 'tis evident God Promises to the People of *Israel* after their return from their Captivity in *Assyria* and *Chaldea*, the same things which he promised to *Israel* at their entrance into *Canaan*. But these as well as the first Promises were Conditional and supposed their walking in the ways which God had set. But you take these Promises as absolute and prove it, because they were not accomplished when they returned from their Captivity under the *Chaldeans*, so that their accomplishment is yet to be waited for, than which there could be no greater mistake.

How comes it about that you quote chap. xxxvi of *Ezek.* 1, 38. which speaks so clearly of the return of the Ten Tribes after their Captivity in *Assyria*, to prove another future Restoration of the Ten Tribes in their own Land. The *Idumeans* who had invaded the Land of *Israel* who was in Bondage, were cut

cut off and subdued by the Jews at their return, as you find it foretold v. 5. and read it fully accomplished in the Books of the *Macchabees* and in *Josephus*. But I find that by *Idumea* you understood the Roman Empire, with the Jews who since *Selim* the Turkish Emperor seized upon *Palestina* in the year of our Saviour 1517. are very much at a loss how to explain the Prophecy.

Permit me to say the same thing to your applying chap. 37. v. 1. 23. to your Restoration of the Jews, which you look upon to come. The Jews understand it literally, but it is very ridiculous, and a Man must be a great stranger to the stile of the Prophets, who doth not acknowledge that 'tis an Emblematical Vision which describes the Restoration of their State, which was destroy'd by the *Assyrians* and *Chaldeans*. The Prophet being then in *Chaldea*, the Vision must signifie the Jews who at that time were subject to that Empire which also comprehended *Assyria*, and that he plainly expresses in v. 16. speaking of *Judah* and *Israel* and representing their reunion under *Zerobabel* and his Successors, so that they should no longer be Two Nations as they had been before their destruction, from the time of *Jeroboam* to *Hosea*, and from the time of *Rehoboham* to *Zedekiah*. Could you at present shew those subsisting asunder, then 'tis true you might expect the future accomplishment of the Prophecy.

The same Reflection renders your quotation of *Ezekiel* 39.25. as void and null. You apply it to a time

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time to come, because the Prophecy relates to the Restoration of all the People; which began under *Cyrus* and continued under his Successors.

Hosea, chap. 3. 5. hath nothing that makes for you: He speaks of the return of the Ten Tribes and of their Conversion from Idolatry; and what he adds that they should seek for *David* their King chap. 3. 5. concerns *Zerubbabel* and his Successors; and cannot mean that *David* shall rise from the Dead, or that the *Messiah* is in that place spoken of under the Name of *David*; but 'tis thus expressed in opposition to the revolt of the Ten Tribes spoken of *1 Kings* 12. 16.

You alledge the 2d. of *Joel* 2, 21, 32. which obliges you to acknowledge another effusion of the Holy Ghost; besides that which happened at the day of *Pentecost* mentioned *Acts* 2. For *St. Peter* applies that Prophecy of *Joel* to that famous event, and what's more, you must still expect another destruction of *Jerusalem* after its restoration, according to your Notion, because that effusion of the Holy-Ghost, according to that Prophet, was to precede the destruction of the Jewish State; and how can you reconcile this Application of yours, with your Ideas of the *Millennium*?

Zachariah the Prophet lived in the days of *Darius* the 2d. and because the People had been backward in making use of *Cyrus* his Edict, many staying either in *Assyria* or *Chaldea*, he was commanded to repeat the same Prophecies which had been spoken by *Hosea*, and the Prophets that came after him, as an Exhortation to them to make their return

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with greater haste than they had done before; with a Promise of blessing them after the rebuilding of the Second Temple; and this appears from v. 13. of the 8 chap. which you quote, for the Two Tribes and the Ten Tribes which were then in a great measure in Bondage, are exactly distinguished one from the other.

In the 10 chap. v. 5, 12. which you quote, there is a demonstration against you, viz. that the Prophecy cannot be applied to any other time but that which followed the re-establishment of the *Israelites* in their own Land by *Cyrus* his Edict: He promises to bring some of them from *Egypt*, where many escaped to avoid *Nebuchadnezzar's* Sword, others from *Assyria*; but he goeth much further, because he foretels their great exploits against the *Selencida*, which he calls *Assur*, and foretels their deliverance from the yoke of the Kings of *Egypt*, who were for some time to have an absolute Power over the Jews, after the Death of *Alexander* the Great.

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An Examination of the Third Article.

Your Third Article contains the Prophecies which relate to the Rebuilding of Jerusalem and the Temple, to the Re-establishment of the Jewish Worship there, and to the settling the several Tribes in their respective Order.

I Own many Interpreters have applied several of the Prophecies not to the time ensuing the Captivity of *Chaldea*, but to the time of the Gospel dispensation, explaining their expressions after a figurative way. But here you leave them, and adhere to the Jews, and maintain that not only *Jerusalem*, but that the Jews also, and the Jewish Worship will be restored, by which Hypothesis of yours, if I am not mistaken, you suppose such things as are not only contrary to common sense, but also to Scripture. First if *Jerusalem* is to be destroyed, the *Romans* having rebuilt it under *Adrian*, and it being Built and Fortified by the *Turks*, then you must suppose that it is to be destroyed again in order to be rebuilt. 2dly. How can you reconcile your opinion of the re-establishment of the Jewish Worship, which you suppose will be without any difference the same with the first, with the Epistle to the *Hebrews*? The Jews own that there will be no use of the expia-

tory Sacrifices under the *Messiah*, but you carry the thing much farther than they, by making no difference at all between them.

Whatever you may think, yet I maintain that the Prophecies which you alledge to prove your Hypothesis, concern only the rebuilding of *Jerusalem* which was destroyed by *Nebuchadnezzar*; the rebuilding of the Temple burnt by the same; the re-establishment of the Jewish Worship in the Second Temple, and the return of the Twelve Tribes into their own Land.

What you mean when you quote the 49 chap. of *Genesis* is easily perceived; there is mention made there v. 1. of the *last Days*, but don't you perceive that those *last Days* reach no farther than to the coming of the *Messiah*; ver. 10. and to the calling in of the Gentiles? Those *last Days* signifie nothing else but the time to come, without expressly pointing out the very time. And indeed it appears that some of those Oracles were accomplished a few Ages after the Death of *Jacob*, as the Jews themselves are forced to acknowledge.

The same reflection may be made upon *Moses* his Prophecies recorded *Deut.* 32. and I may add that it reaches not so far as *Jacob's* Prophecy.

You quote the Prophecy of *Isaiah* 33. 20. But tho' the Promise of rebuilding *Jerusalem* seems to be absolute, yet you should have considered that it was a conditional one, as the Promise made in behalf of *Jerusalem*, before it was destroyed by *Nebuchadnezzar*.

Isaiah

Isaiah makes not in the least for you ch. 51. 17. as you see from what I have observed above.

In ch. 52. 9. the word *Redeemed* relates to their Deliverance from *Babylon* as I have shewed above.

Chap. 54. 11, 12. does naturally refer to the re establishment by virtue of *Cyrus* his Edict, tho' it is expressed after a Poetical manner, and as you see is full of exaggerations; but that it related to the deliverance out of *Affyria*, you may perceive by the words of *Tobith* ch. 13. 21. and 14. 6. and following.

Chap. 58. 12. hath the same sense, if you consider it with attention.

Chap. 60. 10, 17. relates to the same re-establishment of *Jerusalem* and of the Temple by *Zerubbabel*, and by *Nehemiah*, and the Edict relating to that Work, does exactly answer to *Isaiah's* Prophecy.

Chap. 61. 4. speaks of the same subject, and what is there spoken of *many generations* is said not with respect to the destruction of *Judah* alone, which lasted but 70 Years, but with respect to the destruction of the Cities of *Israel*, which lay desolate from the year 718 before Christ, to the year 536 and much longer, the *Israelites* being not come back in the 2d year of *Darius* the 2d. under whom *Zachariah* the Prophet lived; see above.

You apply chap. 66. 6. to the destruction of the second Temple, which should be applied to the destruction of the first, but you mistook, because the Prophet speaks of the Jews as Idolaters and as God's Enemies, who pro-

claims this Judgment against the Jews out of his Temple, and out of the City which he was about to forsake.

Jeremiah chap. 31. 38, 4. speaks so distinctly of the Restoration of *Jerusalem* destroyed by *Nebuchadnezzar*, that he sets down the name of the places, of the Towers, and of the Gates which were well known by those who went into Captivity 51 years before, and were well known to them when they came back; the expression *any more* employed v. 40. is the ground of your mistake; but I have explained the sense of that manner of speaking, and shewn that it can neither serve the turn of the Jews, nor yours.

The same Prophet chap. 33. 4, 10, 14, 18. speaks of same the Restoration of *Jerusalem* and of the Temple after the Captivity, which happened at the desolation of *Jerusalem*, which it is not at present, having been and being even at this day inhabited by some Jewish Families; and were it not so, pray how would you reconcile St. Paul in his Epistle to the *Hebrews*, speaking of the Jewish Priesthood's being abolished, with the 18 v. of this 33d. ch. of *Jeremiah*? There appears no difficulty in the explication I give, which refers it to *Cyrus* his time, as well as the 22d ver. But the Epistle to the *Hebrews* must be rejected as false, if you admit the Application you make of that Prophecy to a time to come.

Ezekiel chap 36. 36. speaks not of a restoration which was still to happen, but of a restoration which was to be known by the Heathens who were then left about *Judea*, and escaped from *Nebuchadnezzar's* Sword, and by that

that means were to be persuaded that 'twas not the weakness of God, or his want of Power which occasioned the ruine of his City and Temple, but the Idolatry of his People which had brought such a desolation upon those sacred Places. And this is a plain demonstration that it cannot relate to a time to come; for who can say at present that the Temple of *Jerusalem* was destroyed upon the account of their Idolatry?

The words of the same Prophet chap. 37. 26, 28. have led you into a mistake, because he speaks of *an everlasting Covenant* which God was to make with the Jews, and the Sanctuary of God which was to be in the midst of them for evermore. But this is to be understood conditionally. And to convince you of this truth, consult ch. 38, and 39. and you will find the War which *Gog* wages against them, which according to your Principles, could not be after their Restoration. See *Isaiah* 52. 1.

The nine last chapters of *Ezekiel* concern the Temple, whose Foundations were lay'd in the 2d year of *Cyrus*, and Rebuilt in the 2d. year of *Darius Nothus*. All Jewish Commentators agree in this, *viz.* that it was rebuilt according to those measures which were shewn to *Ezekiel*. And it was very necessary God should give them such a pattern to direct them, because, from the time in which the Temple was destroyed, which happened in the year 586 before Christ, to the 2d of *Darius*, 164 years were almost lapsed, so that 'tis not probable that People, who remembered the exact structure of the first Temple, lived to that time.

time. The Jews since their destruction by *Vespasian*, having mistaken the sense of the 38th and 39th Chapters of *Ezekiel*, have confounded the Ideas of that description of the Temple, and have applied it to a time to come. But there is still amongst them one part of their Commentators who believe the Prophecies never promised them a 3d re-establishment in their own Land, and by this mean are obliged to confess that those 9 last chapters of *Ezekiel*, were actually fulfilled when the 2d Temple was rebuilt by *Zerubbabel*.

An Examination of the Fourth Article.

Your Fourth Article contains those Prophecies which relate to the vengeance that will be taken on the Enemies of the Jews.

BUT I find you are still guilty of misapplying those Prophecies which you quote, as relating to a time to come, whereas they belong to a time already past, as it will be an easy matter to evince.

Deut. 32. 38, 43. relates manifestly to the time of the *Chaldean* Empire, since it is evident by ver. 38 and 39. that the People of *Israel* was then guilty of Idolatry, and for that very crime had been smitten by God.

Now

Now all the World knows that Nation has not been guilty of Idolatry since the time of their Restoration under *Cyrus*, much less since their destruction by the Army of the *Romans*.

The 79 *Psalms* belongs to the destruction of *Jerusalem* by the *Chaldeans*, and the rendering to their Neighbours seven fold is a Prayer against the neighbouring Nations of *Judea*, which had insulted over the God of the Jews, as you see from *Psal.* 137. which in particular relates to the *Idumeans* upon the same occasion.

Isaiah chap 34. 1, 17. foretells the destruction of the *Idumeans*, which was accomplished by *Nebuchadnezzar* a little after the destruction of *Jerusalem*. I know there is one great part of that Prophecy, the expressions of which are ascribed to the destruction of *Rome* by *St. John* in his *Revelations*. But you must not conclude from thence that *St. John* and *Isaiah* speak of the same People. As the *Idumeans* persecuted the Jews, tho' their Brethren, so the degenerate Christians of the Communion of *Rome*, persecute all Christians that dissent from them; so that the Punishment of *Rome* was deservedly compared with that of the *Idumeans*. And indeed as the expressions of *Isaiah* do not prove the everlasting desolation of their Country no more than of the Country of *Chaldea*, tho' compared with the destruction of *Sodom*; so I fancy you affirm too much when you conclude from that destruction of *Rome*, that it shall be made a Wilderness for ever after its destruction which is foretold by *St. John*.

Isaiah

Isaiah chap. 41. 11, 16. foretels two things, 1st. the destruction of the *Chaldeans* and *Assyrians* by *Cyrus*, but he goes further, because he foretels the great Victories which that People, after their restoration in their own Land by *Cyrus*, should obtain not only over the 3 Kings of the *Seleucide*, but also over their ancient Enemies the *Amalekites*, the *Moabites*, the *Aramonites* and such of their Neighbours as had insulted over them and hindered the Re-establishment of their State and Temple and of their City, whom God afterwards delivered into the hands of the *Macchabees* who subdued them.

The 49. chap. 25, 26. of the same Prophet promises to the Captive Jews the destruction of *Babylon* by *Cyrus*, and the Restoration of their liberty by the same Prince; you see *Jeremiah* alludes to this Prophecy chap. 29. Read it over, and I am perswaded you will conclude that you mistook the sense of the Prophet.

You quote chap. 51. 22, 23. because you find in it, *Thou shalt no more drink it again*. But you should be cautious, because that chapter does manifestly relate to the destruction of *Jerusalem* by the *Chaldeans* expressed by *Jeremiah* chap. 29. and the expression of *no more*, does generally signify *no longer*, as you have several examples of its signification. It were to be wished that our Version had been more exact in explaining that adverb, according to the sense it bears in several Texts, and not always by the same expression of *no more*.

Jeremiah has nothing else to support your Hypothesis but what you had from *Isaiah*

foretels chap. 30. 23, 24. the Destruction of the Chaldeans, 'Tis true he saith, *that in the latter Days the Jews shall consider it, ver.* But I have observed your mistake about the meaning of that expression; and indeed it is so far from relating to the last Days of the World, that it hath a manifest relation to the last years of the 70 years of the Captivity of the Jews in *Chaldaea*. For *Babylon* was taken in the Summer of the 538 year before Christ. And the Jews were sent back by Cyrus in the year 536, two years after the taking of *Babylon*, nay some returned into their Land with *Zerubbabel* in the Month of *Tisri*.

An Examination of your Fifth Article.

Your Fifth Article contains the Prophecies which relate to the Destruction of the Turks at Hermageddon, and of Anti-Christ about the same time, about the Season of Harvest and Vintage.

According to the Opinion of the Jews, you plainly apply the Prophecy of the second Chapter of *Isaiah* to the time of the *Messiah*. But they, as well as you, are confuted by a demonstration taken from ver. 7, 8, 9. of the same Chap. which you did not care to transcribe, there being mention made

made there of the Idolatry of the Jews who were to be destroyed by *Nebuchadnezzar*. See the end of the Chap. Your mistake in quoting that Prophecy, ariseth from what you read in the 4th. v. *neither shall they learn War any more*. But that *gnod* hath another sense in that place, *viz.* that the Jews should be peaceably Re-established in their Land, and enjoy all Prosperity for a long time, which was abundantly justified by the event.

Chap. xi. 4. describes the future Conduct and Government of *Zerubbabel*, which was to be quite opposite to the Government of the last Kings of *Judah* who trusted their most profligate Courtiers with their Authority, and by that means oppressed the Righteous of the Nation, of which they are accused by the Prophets. And 'twas that Ancient Righteousness which God promised by *Daniel* after the Restoration. 'Tis true *St. Paul* applys the Ideas of the Government of *Zerubbabel* as of a Type of the Messiah, to the destruction of Anti-christ by the Messiah, 2 *Thes.* 2. But he doth not suppose as you, that in that place of *Isai.* xi. ver. 4. the Messiah is spoken of literally; neither doth he suppose this will be performed by the Messiah in Person, but by his Power, and by his over ruling Providence.

Chap. xxiv. Relates to the Ten Tribes that Worshipped the Army of Heaven. Their destruction is exactly described with the loss of their Kingly Office for ever, together with the carrying the Person of their last King into *Assyria*; but a Promise succeeds in the 22 ver. that after many Days i. e. Years, the Ten Tribes should be Visited, that is, Re-

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deemed from their Captivity; which first began by *Cyrus* his Edict, and continued under his Successors, till after the Death of *Zachariah* the Prophet.

I wonder how you can alledge the words of *Isaiah* chap. xxv. ver. 20, 21. to your Title; for the chapter shews that there is a promise made to the Jews that *Babylon* should be destroyed; and in the mean time he exhorts the Jews to take Patience for a short time, for a little moment, viz. to the end of the Captivity foretold by *Jeremiah*. But you apply this Prophecy to the last destruction of *Jerusalem*, since which time there are lapsed but 1636 Years, which, according to you, is but a little Moment.

Chap. xxvii. 1. You follow the fancies of *Abarbanel*, who explains it of the *Turks*, and of the Power of *Rome*, but without ground. For 'tis a Prophecy against the King of *Egypt*, and not against three chymetical Kings invented by the Jews. And indeed, it was fulfilled by *Cyrus* who Conquered *Egypt*, as you find it recorded by *Xenophon*.

Chap. the xxix. v. 5, 8. contains a Prophecy concerning the Siege of *Jerusalem* by *Sennacherib*, and concerning the Destruction of his Army.

Chap. the xxx. 25, 33. alledges the Destruction of *Sennacherib's* Army as a sure token of the Deliverance of the Jews from *Babylon*, when its highest and most famous Towers should fall, ver. 25. This can be nothing to your purpose, because this Prophecy concerns a time that is passed, and not to come,

come, as you with some late Jews have imagined.

Chap. the xxxi. ver. 8, 9. speaks of the foolish hope of *Osea* the Son of *Ela*, King of *Israel*, who expected to be helped against *Samanazar*, by *Sois* King of *Egypt*; and of the Destruction of *Sennacherib's* Army King of *Assyria*. And what hath that in common with what you design to prove?

Chap. the xlii. 13, 14, 15. foretels the rising up of God in order to destroy the *Chaldean* Empire by *Cyrus*; and the Allusion he makes to the draining of *Euphrates* v. 15. by which means *Babylon* was taken, is so evident that one would admire how you could be so much mistaken as to apply this Prophecy to a time to come.

Chap. the 54. 15, 16, 17. relates to the same time when they should be Restored by *Cyrus*, after which many Profelytes were to be Converted, thus the Nation of the *Amalekites*, and thus the whole Nation of the *Idumeans* were Conquered by *Hircanus* King of the *Macchabees*.

In the 59th chap. ver. 17, 19. He Prophecieth against the Jews for their Crimes under *Ahaz*, and under the following Kings, and foretels their Destruction, and afterwards speaks of the Destruction of the *Chaldeans*, and then concludes with the Deliverance of the Nation by *Cyrus* his Edict.

Chap. the 63. Concerns the Destruction of the *Idumeans* by *Nebuchadnezzar*, which was fulfilled some few Months after the ruine of *Jerusalem*, as it is observed by *Josephus*, and was foretold by several Prophets. I grant the

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Jews apply it to the time to come, as they do almost all the rest of *Isaiah's* Books, but you must take notice that by the *Idumeans* they understand the *Romans*, which explication is so ridiculous that several of them are ashamed of it. 2dly. That this very chapter speaks of the actual subsistence and distinction of the Tribes, whereas their distinction is lost ever since their last destruction.

I took notice above of your mistake upon *Isaiah* 66. 6, 15, 16. so that I shall not repeat what I said before.

The great Foundation you build upon is taken out of *Ezekiel* xxxviii. 1. 23. which is the same with the great Argument used by Jewish Interpreters. But tho' I own many Interpreters amongst us agree with you in your Notions concerning this Chapter, yet I fancy I shall be able to convince you of your gross mistake. I maintain then, that tho' you have the same name in the *Revelations*, which hath so deceived uncautious Readers, as to make them think this Prophecy not yet fulfilled; yet it was accomplished in the War of the 3 Kings of the *Seleucide* mentioned in the Books of the *Macchabees*. The latter Days spoken of ver 8, and 16. have nothing that makes against my opinion, as I have often explained it. Consider therefore in the First place, who that People was who was subject to *Gog*, and you will find they were under the Government of the *Seleucide*. Secondly, The Behavior of the Jews who returned from the Captivity and had not Rebuilt their Cities nor Fortified them. Thirdly, The other Prophecies which relate to the same subject, and which are found

found in several Prophets, viz. *Mich. 4. Hos. 1. Joel 2.* Fourthly. The Destruction of *Antiochus* his Armies by the hand of the *Macchabees*.

This will still appear more fully if you consider that in the xxxix chap. which you quote the very time of War is foretold. The *Seleucide* under 3 Kings were to wage War several Years and be so effectually defeated as to do what is mentioned ver. 9. which was literally accomplished, for the War lasted exactly seven years. 2dly. The Place where their Dead Bodies lay, was to bear a new Name, which was *Emaus*, before that time mentioned by *Josephus* ver. 15, and 16. 3dly. That those repeated Victories were so compleat that by them the Jews became a free People, and afterwards never were subject to the *Seleucide*, tho' they again undertook to bring them under their Power. Indeed would you but consider the thing without prejudice, you would find that this Prophecy cannot be fulfilled at present. For 1st. It supposes all *Israel* in their own Land. 2dly. It supposes a War of Seven Years to be waged by the *Turks* against them. 3dly. It supposes the *Israelites* should obtain great Victories over the *Turks*. You have not in your System allowed sufficient time for the fulfilling of all this, tho' you should at present suppose that the Jews should assemble in *Palestine* in order to destroy its strong Cities and to rebuild them again after the defeat of *Gog's* Armies. The face of *Palestine* being now quite alter'd, the *Turk* can no more be properly called

called the King of *Tubal* and *Meshec*, then the King of *Greece* or *Javan* and the King of *Egypt*, for all those Characters belong only to the *Seleucide*.

You quote *Joel* 2. 20. but without ground as I have observed above.

Chap. the 3. ver 15. of *Joel*, does certainly speak of the same War of the *Seleucide* against *Israel* spoken of by *Micah* 2. *Hosea* 2. and *Ezekiel*, 38, and 39.

Zephaniah in those places quoted by you from chap. 3. 8. 19. speaks of the future destruction of *Jerusalem*, and afterwards of the *Chaldeans* and *Assyrians*, who had carried *Judah* and *Israel* into Captivity, which was accomplished by *Cyrus*.

You come to *Zachariah* chap. 12. 6, 9. But the Prophet does so clearly speak of the Victories of the *Macchabees*, that 'tis a wonder how a Man can easily be mistaken.

Chap. 14. of *Zachariah* v. 1, 15. speaks of the defeat of the Armies of the *Seleucide* by the *Macchabees*; and to convince you of this, consider these two notable circumstances in that transaction. The first is, that some of *Judah* were to fight against *Jerusalem*, ver. 14. which our Version hath not perfectly well expressed. And this was fulfilled under *Antiochus Epiphanes*, many Apostate Jews having joined themselves to that Prince and to his Successors against their own Nation. The second is that God denounced a Curse against the Jews that were at that time settled in *Egypt*, if they appeared not once a Year at *Jerusalem*, at the Feast of Tabernacles, which thing they would have avoided, being fully satisfied with the Temple

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which was Built by *Onias* in the Year 163 before *Jesus Christ*, according to the permission granted him by *Ptolemaeus Philomater*.

An Examination of your Sixth Article.

Your Sixth Article contains those Prophecies that relate to the Conversion of the Jews to the Christian Faith, to the Marriage of the Lamb, to the first Resurrection, to the happy Millennium, and to the fulness of the Gentiles that are at that time to come into the Church.

1. **Y**OU quote *Isaiah* chap. 2. 1, 5. but without the least ground for it.

The 2d. place which you quote out of *Isaiah* is chap. 4. 3, 6. but pray give me leave to tell you that it relates only to the secure condition of *Israel* when returned from the Captivity of *Assyria* and *Chaldea*, which lasted from the year 526 before Christ, to the time when they were attacked by *Antiochus* in the year 168 before our Saviour, and represents their condition, such as it was, when they came out of *Egypt* ver. 5.

Chap. x. 20, 23. is nothing to your purpose. *St. Paul*, I grant, made use of it as a Type of what happened at the Preaching of *Jesus*

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Jesus Christ and of the small number of Jews that were then converted; but you may easily judge by that, that he conceived that *Isaiah's* Prophecy had respect to their returning out of Captivity under *Cyrus*, and not to the future conversion of the Jews which he calls a secret thing or Mystery; which, had there been so many Prophecies which foretold such an event, had certainly been no Mystery.

I must insert somewhat more upon this 10th. chap. and the 11th v. out of which you quote ver. 6, 10.

The xii chap. is the Hymn which *Isaiah* composed for those who returned out of Captivity from *Affyria* and *Chaldea*.

'Tis very strange you should make use of chap 25. 1, 12. since in ver. 10. he speaks of the Victories which *Judas Macchabeus* obtained over *Moab*.

Chap. 16. which you quote ver. 2. 19.

The xxx chap. v. 18, 26. is misapplied by you and by the Jews, because it belongs to the Jews who at that time were guilty of Idolatry, but were to renounce it, as they did after the Captivity of *Babylon*. See ver. 22. which you transcribe; and certainly you must know that they are not Idolaters at present.

In the xxxii. chap. ver. 1, 20. you have the Description of the Reign of *Hezekiah*, which if you apply to any other subject, pray consider what you can make of those threats which begin ver. 9? Don't they denote the desolation of *Sennacherib* as plainly as it could

be expressed? What can you make of ver. 19. which foretels the destruction of *Babylon*?

The xxxiii chap. speaks of *Nineveh* and of its Empire, which was to be destroyed by the *Chaldeans*, and of the wonderful deliverance of *Jerusalem* from the Arms of *Sennacherib*.

Chap. xxxv. speaks of the People of *Israel* and *Judah* return'd into their own Country by virtue of *Cyrus* his Edict.

Chap. 49. ver. 3. relates to the same Jews returned, and to the restoration of the gift of Prophecy in the midst of them, which was fulfilled when God sent *Haggai*, *Zachariah* and *Malachi*, but after a more plentiful manner since the Days of *John the Baptist* and others under the new Oeconomy of the Gospel

Chap. 52. 1, 6. relates to the same Subject.

And so from chap. 54. 1, 10. you may perhaps alledge the example of the deluge which was never to cover the Earth again. But I maintain this is only a conditional Promise, for indeed the Jews had never been destroy'd, had they been faithful to God and had they embraced the Messiah; and if not so, pray then answer me to these two things. 1. How God otherwise could have spoken after this manner? *In a little Wrath I hid my Face from thee for a Moment*. For can the destruction under *Titus* be understood thus, seeing it hath lasted for so long a time, that the continuance of it is much longer than their abode in their own Country? 2dly. Tell me whether the Covenant which he promises according

According to your own Hypothesis will not be Conditional, seeing you own no determining or efficacious Grace from the Holy-Ghost?

You quote chap. 55. ver. 1, 5. as belonging to your Title, but pray consider that if you read any thing in *John* 7. 37. which relates to your subject, you are certainly mistaken as to the time in which this Prophecy was to be fulfilled; and if you peruse the 56 chap. you will conclude from thence, that mention is only made there of *Israel* and *Judah* returned under *Cyrus* and his Successors.

Does not the 59th chap. contain an exact account of the Crimes of the Two Tribes before *Jerusalem* was taken by *Nebuchadnezzar*? So that I can't see how you can explain that chap. of any other Redemption but that of *Cyrus's*.

After the same manner you mistake the sense of the 60. chap. 'Tis plain he speaks of *Zerubbabel* in ver. 22. And though he seems to suppose that all the People should be Righteous, which they were not under *Cyrus*, yet you must observe that he speaks there chiefly in opposition to the Idolatry they were guilty of before.

I considered before the 61 chap. and shewed that you were strangely mistaken in it.

Isaiah treats of the same Subject ch. 62. for it contains the deliverance under *Cyrus*.

And so doth the 60 chap. v. 17, 25.

And the 66 chap. v. 18, 23.

I proceed to *Jeremiah*, every one of whose Prophecies you mistake, as well as those of *Isaiah*.

The first you quote, is chap. 3. ver. 16, 17. But was not that exactly fulfilled after *Cyrus* his time? For where do you afterwards hear any mention made of the Ark but amongst fabulous Writers? And do you not perceive chap. iv. ver. 16. that all the Promises were conditional, viz. that they were to be fulfilled, supposing they rejected their Abominations?

The xxx chap. ver. 9. you refer to the Messiah, but you are mistaken, it belonging to *Zerubbabel*.

Chap. xxxi. 31, 34. concerns 1st. the re-establishment of the Jews with Israel by *Cyrus* his Edict, and 'tis applyed by St. Paul in his Epistle to the *Hebrews* to the covenant of the Gospel as promised in that place, from which quotation you should have concluded that *Israel* and *Judah* were actually in their own Land when the Gospel was first Preached to them, which destroys your supposition, viz. that the Ten Tribes did not return under *Cyrus* and his Successors, and are to return into their Land after the destruction of Anti-christ.

You commit the same mistake upon *Jeremiah* xxxiii. 8, 15, 16. for that Prophecy doth not speak of the Messiah but of *Zerubbabel*, who was to restore the good old Government which had been corrupted before the Captivity.

I wonder you could do otherwise than acknowledge that the 16 of *Ezekiel*, ver. 60,

63. speaks of the Jews returned from *Babylon*; a Blind Man might see it. But you refer the accomplishment of that Prophecy to a future time. Where are the *Moabites* at present, who were to be restored, because *Sodom* signifies the Inhabitants of that Country which borders upon their Sea?

The 34 chap. does exactly answer to *Jeremiah's* Notion about *Zerubbabel*. See before.

You could never have misunderstood the 36 chap. ver. 25, 26, 27. had you considered that the filthiness which he lays to their charge was Idolatry, or will you say that the Jews are at present guilty of Idolatry or esteemed as Idolaters because they live among Idolaters as *R. Jacob Ben Amram* says? You must agree with them, and make use of their same solution, seeing you apply this Prophecy to a time to come.

I have often considered the 37 chap. of *Ezekiel* ver. 22, 28. and 'tis evident it belongs to the time that followed the Captivity and the Restoration of their Common-Wealth under *Zerubbabel*.

The 39 chap. of the same Prophet describes what was to follow the slaughter of the Army of the *Seleucidae*. The expression of *any more* which is employed ver. 28. signifies *for a long while*, which is true, for they never were Besieged till the Year 37 before *I. C.* And *Joel* alludes to it chap. 3. ver. 20. when he explains it after this manner from generation to generation, *i. e.* for some generations. The same manner of speaking is observed in the Prophecies against *Babylon*, and all Interpreters own the sense of this explication.

You quote *Zephaniah* chap. 3. 9, 10, 15. but with the same success you do the rest. The *Aethiopians* spoken of were the People of *Cush*, and Neighbours of the Jews, who received those that escaped, when they were destroyed by *Nebuchadnezzar*. And that pure Language is mentioned as a caution against their joining with the cursed People. As for the expression of *any more*, see above the observation which is needless to repeat.

Zachariah one of the last Prophets doth not in the least afford you any help. He foretels the condition of the People after the Building of the second Temple. He also foretels the Conversion of several of the Gentiles which was to happen afterwards, and which was fully accomplished, as I have justified it by several Instances.

Chap. 12 of his Book, speaks of the great Repentance of the Jews, whom the Kings of the *Seleucidae* had engaged into Idolatry. 'Tis plain also that the Jewish Tribes and Families were to be distinctly known, which, as they are not at present, so you must suppose with the Jews, that *Elijah* is to come again to distinguish them, and to restore to them the certain knowledge of their Tribes and Families.

The 13 chap. ver. 1. pursues the same subject, and by consequence is far from proving that which you brought it to prove.

I have already considered the 14th chap. from which you conclude with the Jews, that all the Temple Service is to be restored when the Jews return into their own Land. But I have sufficiently made it appear that it belongs to the time which succeeded *Antiochus Epipha-*

his invading and plundering *Jerusalem* as you find it described in the Book of the *Macchabees*.

I come to the last Authority you alledge; which is in the xi chap. of the Epistle to the *Romans*. I grant, *St. Paul* foretells the calling back of the Jews, that he speaks of the casting off of those *Romans*, upon the account of their devilish Pride, that he supposes that the casting off of the Jews, is to last *untill the fulness of the Gentiles be come in*, that he supposes the same conversion of the Jews as yet afore at the end of the Captivity of *Babylon* to which he alludes, quoting some Prophecies of *Isaiah* 59. and of *Jeremiah*.

But pray, Sir, take notice 1st. that *St. Paul* speaks not of a thing known and revealed by all the Prophets whom you have quoted. 2dly. That he never affirms they should again take Possession of their Land. 3dly Much less that their Worship shall be re-established. These Tenets are Jewish fantasies which you cannot admit without subverting the Christian Religion.

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APPENDIX

Concerning Mr. *Mede's* Method
which Mr. *W.* pretends to fol-
low exactly.

Reverend Sir,

HAVING finished my Remarks upon your
Collection of Scripture Prophecies, I
communicated them to a Friend who
engaged me to send you this additional Let-
ter, telling me 'twas in vain I hoped to un-
deceive you or others, as long as the famous
Mr. *Mede's* Method, which you pretend to fol-
low, is still in vogue amongst those who ap-
ply themselves to Study the Books of Pro-
phesy. No one hath a greater veneration for
Mr. *Mede's* Memory than I have; and I am
so far from desiring to diminish his Reputa-
tion, that I freely own we are indebted to
his

his Industry and Labours for that great Light we enjoy in St. *John's* Revelation. But as I don't in the least believe Mr. *Mede* was divinely Inspired, for the understanding and explaining the Revelation of St. *John*, so I fancy 'tis lawful for me, or any Body else who is a lover of the truth, to shew, that his Method relating to that part which engaged you to advance such assertions as you have done in your Collection, is not only loose, but also contrary to his great design, which was the Conversion of the Jews. I would willingly be well understood in what I am about to say. Mr. *Mede* hath done two things in his *Clavis Apocalyptica*. 1st. He explained St. *John's* Text, and for the most part hath done it excellently well: But as the Book of the Revelation alludes to many Prophecies of the Old Testament, which the Jews refer to several events under the Messiah, so I find he hath been prevailed upon to follow the Jewish explications of those Texts of the Old Prophets, as if they had never been accomplished, which is the opinion of the Jews; in supposing which things I am fully convinced at present he was in the wrong.

What I have said upon the literal sense of those Texts which you, according to his Method, have alledged to prove your several Hypotheses, must needs convince you that his Method, which you follow, is weak and feeble in that part of his Book, and that those Oracles having had their literal accomplishment before the Nativity of Christ, St. *John* in his Revelation could not be supposed to allude to them, but with relation to the conformity

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formity and likeness which there is to be between some events already past and some other events which are yet to come.

I acknowledge Mr. *Mede* has on his side a great many famous Authors amongst the Antients, and Moderns, both Papists and Protestants of the greatest fame, and also no small number of the learnedest Commentators, who have led him into his prejudices. Some Rules of the Antients for the better understanding of the Prophecies of Old, such as St. *Jerom* mentioned by *Cornelius a Lapide* in his *Prolegomena* to the Prophets, have also caused him to embrace some of the Jewish Notions, as tho' they were the same with St. *John's* Prophecies in his Revelation; and this you perceive from the end of his *Clavis Apocalyptica*, where he produces a place out of *Justin Martyr*, which he vindicates against St. *Jerom*, and where he quotes several places from the *Targhum*, from the *Talmud*, and from *R. Sahadias*, being fully perswaded that those Authors maintained such a *Millennium* as he had imagined and collected from St. *John*.

But give me leave to tell you that his *Clavis Apocalyptica* needed not such an assistance, nay, and what's more, received great prejudice by it.

1. He every where supposes that the Ten Tribes never returned into their own Country, but are afterwards to return into *Canaan* and to possess their Land again. 'Tis the Method by which he explains the drying up of the great River *Euphrates*, Ap. 16. 20. to give passage to the Kings of the *East*. For he

he conceives that the Israelites are those Kings of the *East*; he supposes they shall be miraculously converted to the Christian Religion, and that they shall then receive the Kingdom which has been promised to them for so many Ages, *Com. Apocal.* p. 272. and he pretends such a thing was foretold by *Isa.* ch. 11. 15. *Zach.* 10. 10, 11. which he understands just as the Jewish Paraphrast *Jonathan* does.

2dly. He supposes that the *Turks* are Prophesied of in *Ezek.* 38. under the Name of *Gog.* *Clav.* p. 108. and that they are to come against the *Israelites* when returned into their own Country, and there to be overcome by them. In confirmation of which, he applies *Joel* 3. *Com. in Ap.* p. 249. and p. 273 and 274. in his *Ep.* 41 to Dr. *Twisse* p. 796. he more fully explains himself upon that point.

3dly. He supposes that the *Messiah* will visibly to appear on Earth at the beginning of the *Millennium*, which immediately follows the Judgment against the Antichristians and *Turks*, *Com.* p. 277, and 278.

4thly. He pretends that the time of that *Millennium* was foretold by *Isaiah* the Prophet chap. 65. 17. and ch. 66. 22.

I shall not take notice of that sharp censure which Mr. *Mede* passes upon St. *Ferom*, *Com.* p. 285. I am willing to grant Mr. *Mede*, that *Justin Martyr* proposes the Doctrine of the *Millennium* at the second coming of Christ, as the opinion of the Orthodox Christians. But certainly Mr. *Mede* knew, 1st. That 'tis usual for every Writer to propose his Opinion as only Orthodox. 2dly. Mr. *Mede* acknowledges

knowledges that one part of the Dialogue between *Justin* and *Tripko*, was curtail'd several times: And who is so Blind as not to see, that the worst part and that which offended Christians most, was taken from it, especially since we see *Tertullian* and some others who followed and transcribed *Justin* were of those Opinions, against which *Jerom* argues? But 3dly. Doth Mr. *Mede* receive every part of *Justin's* Doctrine? Not at all, tho' *Justin* advances all his Doctrine to the judgment of the Orthodox Party, and grounds it upon the Authority of the Prophets. 4thly. Is it not manifest that St. *Jerom* doth not reflect upon *Justin Martyr* in particular, but upon the followers of *Apollinaris* Bishop of *Laodicea*, who had fully embraced the System of the Jews concerning the *Milennium*, as you may see from *Theodoret's* confession of Comments on *Ezekiel*?

I come now to the Tradition of the Jews which Mr. *Mede* quoted *Com.* p. 286. and follows, and which he looks upon as of great authority, in order to uphold his explication on several Places.

And 1st. How can Mr. *Mede* bring the Jews to confirm his Opinions, seeing his Opinion differs from theirs *toto Caelo*? Mr. *Mede* acknowledges two comings of the Messiah, and they own but one, which is to happen at the end of 6000 Years.

2dly. How can Mr. *Mede* make use of the Authority of the Jews, since the Jews believe the World shall be destroyed by Fire at the end of 6000 Years, and shall continue a Thousand years in that destruction?

3dly.

3dly. Doth not Mr. *Mede* expose himself to derision, when he builds upon the Tradition of the Jews, whom he acknowledges himself, to vary so much amongst themselves that what is adopted by one of those *Magog* Writers is rejected by another?

4thly. How can Mr. *Mede* make use of the Ideas of the Jews concerning *Gog* and *Magog*, seeing the Jews pretend, that after the War of *Gog* and *Magog* who are to fall upon the Jews, nearly settled in their own Land, wars shall then cease, whereas Mr. *Mede*, following St. *John* acknowledges that this War shall happen about the end of the Thousand years of the *Millennium*.

5thly. How came it to pass that Mr. *Mede* did not perceive that such Writers boast falsely of a Tradition, when each of them maintains his Imaginations from places of Scripture, which they, according to pleasure, apply to their fancies, and from which they confidently draw such Hypotheses as are contradictory one to another?

But after all, I confess Mr. *Mede* was very much in the right for condemning many Divines, who, being to dispute against the Jews, objected against them those places of Scripture which concern the glorious Kingdom of the Messiah, as tho' they had been fulfilled, at the first coming of our Saviour. Certainly this is not the way to work upon, but rather to harden the Jews. But yet at the same time I maintain that the Hypothesis which I took notice of above, as granted by Mr. *Mede*, and which he pretends to establish from the Prophecies of the Old Testament as relating to the *Millennium* revealed by St.

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John, does put as great a stop to the Conversion of the Jews. For it is certain, 1st. That those Prophecies do not in the least relate to the latter times, as I have shewn upon the 2d. and 11th of *Isaiah*, and upon the 1st. of *Isaiah* v. 16. upon *Zephaniah* chap. 3. 8. and upon *Malachi* 4. 1. upon which places the Jews establish their Notions, and which many of the Fathers and of the Modern Commentators apply to the First Foundation of the Gospel. 2dly. It is as certain that if they relate to the latter times, viz. after the destruction of Anti-christ, as Mr. *Mede* pretends, that they must be understood according to the explication of the Jews, and as you understand them; which explication is absolutely contrary to the Genius of the Christian Religion, and to the Book of Revelation.

Sir, This is the Reason why I have altogether renounced these Principles of Mr. *Mede*, which I yet afore followed but too closely, being prevailed upon by the Authority and example of some great Men, who adhere to them but too much. And I hope if you consider with attention what I have said in explaining those Texts brought in your Collection, that you will follow my example. I am very much mistaken if the Reverend Dr. *Worthington*, who published Mr. *Mede*'s Works, and very much Reverenced his Memory, forsook not afterwards those very same Proofs for the *Millennium* which you have Collected according to Mr. *Mede*'s System. And the Reason why I think so, is, because I

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have

have seen a Collection of Remarks upon a Treatise of a Friend of his concerning the *Millennium*, in which he rejects a great part of those Texts which you quote as not belonging to St. *John's Millennium*. I desire you to Read it with attention, and I come to make some other Remarks.

† Mr. *Mede* in his Treatise about the appearing of Anti-christ, p. 717. of his Works, does with Reason shew, that Mr. *Broughton* and *Junius* were very much out in computing the Numbers MCCXC. and MCCXXXV of the 12th of *Daniel*; as they apply them to the Persecution of *Antiochus Epiphanes* against the Jews, by fetching the *Epocha* of the first number from the Day in which the Temple was polluted, to the time when the Jews had full liberty, 2 *Maccha.* 11. 27. and the *Epocha*, of the second number from the time of the same Pollution to *Antiochus Epiphanes's* Death.

But methinks he is every whit as much out in that p. 719. He maintains that that Prophecy of *Dan.* 12. relates to the appearing of Anti-christ; nay what's more, I affirm that those numbers of the Prophecy of *Daniel*, relate to the times of these two, *Antiochus Eupator* and *Demetrius*, those two numbers being to be joined together, and containing not such a number of Years, but such a number of natural Days.

He imagines that the mention made of a *time, times and an half*, ch. 12. v. 7. does manifestly allude to the same number which is mentioned ch. 7. v. 25. and relates to the time of the last part of the 4th Empire. But he is very much mistaken, unless you suppose that
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this likeness or affinity of Numbers is typical; which also made many of the Antients look upon this Oracle as typical, and take *Antiochus Epiphanes* for a Type of Antichrist.

This he himself supposeth, when he proves that it is spoken of the same *Epocha* of the Prophanation of the Temple mentioned chap. 8. 13. and ch. 12. and not as the Jews would have it of the last Prophanation by *Titus* p. 720.

It will not be amiss to demonstrate this thing in few words. 1st. then this cannot be understood of any other People than of the People of *Daniel*, whom you must understand to be not the Christians but the Jews; This People being clearly distinguished from the Saints of the most high, after which manner the true Christians are called; so that 'tis in vain that this chap. is applied to the last times by Mr. *Mede*.

2. He plainly makes a distinction between the purer sort of Jews, and the impious Apostates v. 7. and he alludes to the destruction of the pious Jews, by the Kings of the *Seleucide*.

It seems Mr. *Mede* was deceived, 1st. from those words *acharith elle* and 2dly. from those words v. 9. *for the words are closed up and sealed till the time of the End*.

3dly. For the understanding of the Prophecy, it plainly appears that he alludes to the purifying of the Jewish Temple, and to the Blindness of the Apostate Jews; which thing hath been justified by the event, as it

appears from the two Books of the *Maccabees*.

4thly. This appears from the same accomplishment. For, to wit, from the *Epocha*, in which the Temple was polluted, which happened *Anno* 145 of the *Seleucida*, in the 25th of the Month of *Cislen*, to the happy condition of the Jewish Church, were to flow 1290 days and 1335 days more, which thing I pretend was exactly fulfilled: From whence it appears how Mr. *Mede* was mistaken; who, because he did not understand the accomplishment of the Oracle, maintains, that by Days we must understand Years, and doth not compute the two Numbers as following one another, which would have utterly destroyed his computation to the time of Anti christ.

But I'll shew how much he is mistaken in applying this Oracle.

From the time when the Temple was polluted by *Antiochus Epiphanes*, he reckoneth 1290 and 1335 years, which by this means exactly fall out in the years of Christ 1123, and 1168.

Now pray observe the degrees by which Anti-christ should appear in the year 1106. as Mr. *Mede* conceived it. The same was spread abroad that Anti-christ should then appear; and Mr. *Mede* thinks this report was then spread abroad because the end of *Daniel's* Numbers was at hand: Upon which account *Gualterus Brutus* wrote in the year 1390, of the appearing of Anti-christ placing the *Epocha* at the last destruction of *Jernsalem*.

A Treatise Printed by the *Waldenses* in the Year 1120, concerning Anti-christ, applies this to the first period of 1290 years. As to the other Period, he supposes that the 1335 years are to be applied to the *Waldenses* and *Albigenses*, of whom the Romanists slew in the years 1166 and 1170, Ten Hundred Thousand, because they publicly separated from the Church of *Rome* as Anti-christian.

I shall pass over what he hath p. 723. to wit, first, the Reason why God deferred this appearing of Anti-christ to the 12th Century. 2dly. Why this was revealed, in the Year 1186, which was the first year of the 57th. *Roman* Indiction, that being of little or no moment to our purpose.

But rather let us consider what these things have to do with *Daniel's* Numbers. For 1st. 'Tis false that the *Waldenses* were the first who looked upon the Church of *Rome* as Anti-christian. This is plain from those things which Mr. *Mede* quotes out of their Book, in which they profess that their Ancestors had for a long time esteemed him as Anti-christ. Who is ignorant of *Berengarius* his Disciples abjuring the Roman Harlot about the middle of the 11th Century, which thing *Lanfrancus* himself acknowledges, when he endeavours to answer the reproaches which *Berengarius* and his Followers cast upon the Church of *Rome*?

2dly. Is it not absurd to apply to the *Albigenses* this number of 1335 years, seeing after this Term, the People mentioned there, was to enjoy a great happiness? And certainly every one knows since that time they have

had no Peace, and scarcely ever any space of time without very grievous Persecutions.

I wish with all my Heart, Mr. *Mede* had never relyed so much upon what he hath alledged about the Indictions. It hath prevailed upon none else but Mr. *Beverly*; and indeed such imaginations are so strange, that they are very prejudicial, and very much lessen the esteem of an Author.

In order to shew you the Origin of Mr. *Mede*'s mistake in applying those two numbers mentioned in *Daniel* chap. 12. which after him, ye have applyed to the latter times, you must consider that it was occasioned by his misunderstanding the 2d. part of *Daniel* chap. 11. from v. 36, to the end of the Chapter.

Because St. *Paul* hath borrowed the description of the Man of Sin from *Daniel*, which the Fathers also followed, therefore he applies it literally to Anti-christ, and by consequence by the Kings of the *South*, understands the *Saracens*, and by the Kings of the *North* the *Turks*. And thus he applies the end of the Chapter to the destruction of the last Monarch of the *Turks* in *Palestine*.

Many there are that have followed him, and to this very day still follow this explanation of his. But yet after all nothing is more erroneous, as I shall easily make it appear.

1. St. *Paul* did not literally apply that Text of *Daniel*, but mystically, by reason of the conformity and likeness which is found be-

tween

tween the Profanation of *Zerubbabel's* Temple by *Antiochus Epiphanes*, and the Corruption of the Church under the Power of Anti-christ.

2ly. All those Fathers, and they are almost all of that opinion, who acknowledge that *Antiochus* hath been the Type of Anti-christ, ought to have acknowledged that this Oracle *Dan. 11. v. 36*, and following, refers literally to *Antiochus*, and not to Anti-christ. I freely own, many were prejudiced against the literal explication concerning *Antiochus*, by reason it was made by *Porphyrius* about the midst of the 3d. Century. But whatever *St. Jerom* said, yet 'tis certain he was very much obliged to that very same *Porphyry* for the accurate explication of those things which concern the *Selencida* in *Daniel's* Prophecy.

3dly. Nothing is more absurd than to suppose that (whereas in the 8th, and 11th chapters to v. 36. the Kings of the North, and the Kings of the South mentioned there, signifie the *Selencida*, and the *Ptolemites*; the first Northward of *Judea*, the other Southward of *Judea*, which are the places alluded to by the Antient Prophets when they speak of Nations) *Daniel* should on a sudden proceed and speak of Nations which were not in being as such, nor in the same Lands, till more than a Thousand or Fifteen Hundred years after his Prophecy, and were settled in other Countries than the *Selencida* and *Ptolemites* were, and this particularly at a time when *Judea* could no more be look'd upon as the place appointed for judging of the accomplishment of these Prophecies. Mr. Mede would

have been very much put to it to have justified what he advances, viz. that *Arabia* the Country of *Mahomet* is Southward of *Judea*: It is certainly Eastward, or else all Geographers are mistaken, and in Scripture it is commonly called the *East*, and all the *Arabians* called the Eastern People, as you may see *Gen.* 10. 30. and 25. 6, 18. *Job* 1. 3. *Judg.* 6. 3. *1 Kings* 4. 30. *Esai.* 11. 14. *Jer.* 49. 28. and this Mr. *Mede* confesseth upon the 9th. chap. of the *Revel.* v. 3. p. 467 of his Works.

4thly. I maintain that all this application is false, and the Reason is because that Prophecy supposes the actual subsistence of Three Nations, who do not subsist at present as Nations, which thing is absolutely requisite to prove the accomplishment of the Prophecy, I mean the *Moabites*, the *Hammonites*, and the *Idumeans*, ver. 41. who were then to escape from being destroyed by the King of the *North*.

5thly. It is impossible, according to Mr. *Mede's* Hypothesis, to justify the accomplishment of that Prophecy. For where at present is the beginning or the head, viz. the Capital City of the Children of *Hammon*?

There is but one thing that Mr. *Mede* can alledge in answer to those difficulties, viz. that the Inhabitants of these Countries may be considered as the Antient *Moabites*, the *Hammonites* and *Idumeans*, and by that means bear their name in *Daniel's* Prophecy. But after all, I can't conceive how such an answer can satisfy a judicious Reader.

I grant

I grant the *Seleucida* are called *Assur* by *Balaam* and other Prophets. And the Holy Ghost did it on purpose that the Princes of *Assyria*, both first and last, might be known in these Antient times. But I maintain there is no such denomination of any Prince or Nation made use of by the Prophets of the Old Testament to signify or denote a Nation that is quite different in Origin, in Religion, and in Laws, and only because they at present are in actual possession of their Land, which did belong to a more Antient People. For such were the *Saracens*, and after them the *Turks*, with respect to the *Moabites*, the *Hammonites* and the *Idumeans*.

Pray, Sir, consider if Mr. *Mede's* System is much more reasonable in that Point, than the System of the Papists, who attribute wonderful things to Anti-christ, viz. that he shall subdue Three Kingdoms, viz. that of *Egypt*, that of *Libya*, and that of *Aethiopia*.

And how many Fathers can they alledge to maintain this explication of St. *Jerom*? Some say that the subduing of those Three Kingdoms, will make the Kings of the Seven other Kingdoms to submit themselves wilfully to Anti-christ.

Others maintain that he will spare the Countries of *Moab*, of *Hammon*, and the chief place of *Edom*, because these Countries, where those Antient People lived, will abound with profligate wretches, who will be very grateful to him. But others are of a quite contrary Opinion, and say that Anti-christ will spare those Countries, as abounding with
Saints,

Saints, devout Monks and Hermits being to hide themselves in the Caverns and hollow places of these Countries.

There is nothing as you see, so frivolous as their conceits and dreams, nothing so contrary to the true System of St. John concerning Anti-christ. But then also there is nothing so agreeable to the Method which Mr. Mede follows, when he applies Daniel ch. 11. v. 36. and the following ones, to Anti-christ. But let us go on.

There's a little Treatise of Mr. Mede's p. 579. of his Works, under the name of *Prophetia Tobia Moribundi*, out of which he transcribes some Words which you have quoted.

The Reader must observe that in that place he follows the Edition of the Book of *Tobit*, Printed by *Fagius* according to the Edition of *Constantinople*, and he pretends that it is fuller than *Munster's* Edition, or the *Greek* and *Latin* Edition.

From which quotation he concludes that *Tobit* had a clear Idea,

1st. Of a 2d. Captivity after that of *Assyria* and *Chaldea*.

2dly. That *Israel* shall be recalled from that Captivity into their Land.

3dly. That they shall rebuild the Temple according to the Prophecies.

4thly. That at that time the Nations shall be Converted and renounce their Idolatries.

These words of another Captivity, viz. of the *Roman*, are not to be found either in the *Greek*, or in the *Latin*, or in the *Syriac* Version,

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sion, or in the *Hebrew* of *Munster*. But Mr. *Mede* supposes these words to be of such a necessity that he pretends *St. Jerom* left them out on purpose.

For my part, I wonder how Mr. *Mede* could propose such a conjecture of his own. *St. Jerom* declares that he exactly followed the Jew who explained to him the *Chaldee* of *Tobit*. *Et quicquid ille mihi verbis Habraicis expressit, hoc ego accito notario sermonibus latinis exposui*; How is it possible to accuse the Jew of having maliciously suppressed what was in the Text of *Tobit*, especially seeing that Article was agreeable to the Opinion of his People? Or accuse *St. Jerom* of having treacherously suppressed what was dictated to him out of the *Chaldee* Tongue. Those accusations against the Jew and against *St. Jerom* have no other ground, but the Edition of *Fagius*, which is not the *Chaldee* Original, but an *Hebrew* Version composed by the latter Jews. Was not the Book of *Tobit* known amongst the first Hereticks, as you see from *Ireneus lib. i. cap. 34*? Was it not often quoted by the *Greek* and *Latin* Fathers, before *St. Jerom* translated it out of the *Chaldee*? How then could *St. Jerom* have suppressed a thing which was so important and was also in the Original? Certainly I have more reason to accuse the latter Jews of inserting those clauses in the *Hebrew* which at present are in *Fagius* his Edition, but were not formerly in the *Chaldee* Original, as it appears 1st. From the *Greek* Translation which was before *St. Jerom*'s time. 2d. From *St. Jerom*'s Translation, which was made upon the

the *Chaldee* and rendered *viva voce* into *Hebrew*, that *St. Jerom* might translate it into *Latin*. 3dly. From the *Syriac* Translation. 4thly. From *Munster's* Edition, which was in use among the Jews. But besides, it is plain and visible that that clause was inserted to suppose, that according to the Prophecies they were to expect a rebuilding of *Jerusalem* and of a Third Temple, which is the thing the Jews aim at. 2dly. That by a necessary consequence the *Gentiles* and *Christians* are Idolaters, and need a Conversion to the Jewish Worship. Can there be any thing more injurious to the first calling in of the *Gentiles* by *Jesus Christ* and his *Apostles*?

But we don't only suspect the Jews of having inserted that clause in the Book of *Tobit*, but we shall also convince them of being the Authors of that addition. The Modern Jews at present constantly apply the 54th chap. of *Isaiah* to a time which is to follow their destruction by the *Romans*.

But *Tobit* refers it to a time near at hand, viz. after the Captivity of *Babylon*, see ch. 13. 21. Jewish Commentators are mighty mistaken in proving that the 32 ch. of *Dent.* concerns their Destruction by the *Romans*; whereas 'tis plain from *Tobit*, that he looked upon that Prophecy of *Moses* as fulfilled by the Captivity of *Assyria* and *Chaldea*. From these two Remarks which shew the difference between *Tobit's* Hypothesis, and that of the Modern Jews, any one may judge whether it is not palpable that the Modern Jews made that addition in the Book of *Tobit* since *St. Jerom's* time.

But

But I shall further add my own opinion concerning this addition; and 1st. I say, the Jews many Ages ago lost the *Chaldee* Book of *Tobit*, esteeming it with reason a foolish Fable.

And that they look'd upon the Book of *Tobit* as *Apocryphal*, *Origen* witnesseth in his Epistle to *Julius Africanus*. *R. David Ganz*, in his *Chronology* shews, that the Book of *Tobit* was so little known among the Jews, that when he saw that Book Printed in *Hebrew* by *Munster*, he thought *Munster* had put it upon the World, that all the Book was simple, and the things contained in it false, and invented Stories.

2dly. I maintain that the Book of *Tobit* published by *Fagius*, was translated by a Jew who understood the *Greek*, and from the *Greek* Copy translated it into *Hebrew*; so that *Fagius* was too credulous when he maintains that his Edition was the Original, out of which it was translated into *Greek* and into *Chaldee*.

3dly. That the Book of *Tobit* in *Hebrew*, is only an Abridgment made from the *Greek* Copy by some foolish Jew of a later date, who was so ignorant that he always useth *Midian* for *Media*, and saith that *Tobit* was advised by his Relation *Aaron* to withdraw from *Nineveh* because of the Anger of *Asarhaddon*, and to retire into *Alemanias*, p.

4thly. That this Jewish Author who translated it into *Hebrew*, and printed it at *CPe*, which Book was reprinted at *Isna* by *Fagius*, undertook that Translation in order to thrust in that addition which is in the last

last Page, as convenient and fit to encourage his People and to confound Christians, for which end it seems as proper as any thing that could be invented.

So that it seems to me as if *Fagius* had been content to reprint what came to his hand from *CPa*, without reflecting in the least upon the ill effects such a Book might have upon the Christian Religion.

I have a great value for Mr. *Mede's* Judgment; but that great Man forgot himself thro' an effect of his prejudices on that question; for tho' he was in the right to be angry with St. *Jerom* for adopting the foolish notion of the Jews, viz, that the Ten Tribes never returned by vertue of *Cyrus* his Edict; yet by this Hypothesis which he borrowed from the Jews, he overturned all the sense of the Prophecies. 1st. He applied many Prophecies to Christ, which literally concerned *Zerubbabel*. 2dly. He referr'd many Prophecies which literally concerned the happiness of *Israel* as restored to their Land, to the Christian Church, explaining those Prophecies either by a spiritual Peace or by a happiness in Heaven. 3dly. He applied many Prophecies which concerned the re-establishment of the Levitical Worship and the Second Temple, (as tho' they were to be understood by a Figure) to the Spiritual Worship under the Gospel. In short, he usually takes *Israel* and *Judah* after an allegorical, and not after a literal manner. According to his Style *Judea* signifies the Christian Church, and Earth signifies Heaven; and as by these Hypotheses, he hindered the Con-

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version of the Jews, so he also gave them but too just an occasion of laughing at Christian Interpreters, who followed his Principles as you see from *Abarbanel's* Preface to his *Masmiab Jeshua*.

I shall Instance in another of Mr. *Mede's* mistakes concerning a Second *Elijah*, who was to appear before the Second coming of Christ to Judgment, in order to Convert the Jews alone, as he affirms in his 25th Discourse, pag. 98. of his Works. It would be considered, seeing the Coming of Christ is twofold, first and second, whether the same Prophecy implys not that there should be an Harbinger as well of his Second Coming, as of his First, as well an *Elias* to prepare the way for his coming in Glory to judge the World, as there was at his first coming in Humility to Preach the Gospel, and suffer for the World: An *Elias*, I mean, to be the Harbinger of Christ to the Nation of the Jews before his second coming, as John Baptist was at his first. For to the Jews alone is this *Elias* promised, and not to the Gentiles; and John Baptist (we know) the *Elias* of his first coming, preach'd to them alone.

From which place he urges Three Reasons in order to maintain this opinion, which the Jews are so fond of, because it overthrows the Christian Religion. 1st. The consent of all the Fathers in general, which in his opinion is of no small weight.

But First, there are several Eminent Authors amongst the Papists, who maintained that in *Malachi* mention is made of John Baptist and not of *Elias*: Such were *Paulus Burgensis*, a converted Jew, *Arias Montanus*, and *Isidorus*

rus Clarus. Secondly. All the Fathers in general believed that *Elias* was to come in Person before the second appearing of *Christ*, which Mr. *Mede* rejects as altogether absurd, and indeed not without Reason, seeing we own *Christ* to be the true Messiah. Thirdly. How could the Fathers avoid embracing such an Error, seeing the Greek Version, which they maintained was inspired by the Holy-Ghost, had, in *Malach.* ch. 4. v. 5. added the word *Thisbite* to *Elias*. 'Twas chiefly from that Jewish gloss which was inserted into the Text, that the Author of the *Sibylline Oracles* fancies that *Elias* the *Thisbite* should come from Heaven, and give three Signs. And that foolish Author, having obtained but too great an esteem, was followed by *Justin Mart.* by *Tertul.* by *Hippolitus*, by *Ephrem*, by *Gregory Nyssen*, by *St. Ambrose*, by *St. Austin*, and by many others, but particularly by almost all the Writers in the Church of *Rome*.

His Second Reason is this, *viz.* That 'tis very plain the last chap. of *Malachi* relates to the day of Judgment, *lest I come and smite the Earth with a Curse. If we will not admit the Day here described to be the Day of Judgment, I know scarce any description of that Day in the Old Testament but we may elude.* P. 98. But that which seems so plain and evident to Mr. *Mede* is grounded only upon this supposition of the Jews, *viz.* that by the *Earth* mentioned in the place of *Malachi* is to be understood of the whole World, whereas the word *Earth* in this place does only denote the Land of *Judæa*, which *Malachi* speaks of all through

all through his Book, as this *Anathema* or Curse spoken of by *Malachi*, is the *securis ad radicem posita*, mentioned by *John Baptist*, *Matt.* 3. 10. Mr. *Mede* in this place neglected that Rule of *St. Jerom* upon *Isai.* 13. which he himself makes use of in his Comment upon the Revelation; where he judiciously restrains the word *Earth* to the subject and matter spoken of before, and does not make use of it to denote the whole World, as he does in this place conformable to the System of the Jews. Indeed had that *Elias* who was to appear before the coming of the *Messiah* into his Temple, viz. the Temple Built by *Zerubbabel*, *Malach.* ch. 3. been different from that *Elias* who was to come before the smiting of the Earth with a Curse. *Matt.* 4. 4, 6. then Mr. *Mede* might have distinguished two *Elias*'s in our Saviour's Discourse. But there is not the least reason in the World for making two *Elias*'s mentioned in *Matt.* because it is manifest he speaks of the same in both places, *Matt.* ch. 3. and ch. 4. In the 3d. ch. he denotes by the terrible Day of the Lord, the destruction of *Jerusalem*, which in the 4th ch. he calls a Curse. Now the terrible Day of the Lord is explained by the destruction of *Jerusalem* in *Acts* 2. where he applies the Prophecy of *Joel* to it. From whence 'tis very natural to conclude, that seeing *John Baptist* is spoken of in the 3d. ch. that he is also spoken of in the 4th. and consequently, that that place can't be Interpreted of a 2d. *Elias*'s appearing before the Day of Judgment.

The 3d Reason is of greater moment than the former two, it being grounded upon our Saviour's own Words *Matt. 17. v. 10, 11.* Where his Disciples immediately upon his transfiguration asking him, saying, why then say the Scribes that Elias must first come? Our Saviour answers, Elias truly shall first come καὶ ἀποκαταστήσει πάντα and shall restore all things. These words our Saviour spake when John Baptist was now Beheaded, and yet speaks as of a thing future ἀποκαταστήσει πάντα, Elias shall come, and shall restore all things. How can this be spoken of John Baptist, unless he be to come again? Pag. 99. But Mr. Mede is strangely out in this very reason, for it is plain from the very question of the Apostles, which only contains the objection of the Scribes, that our Saviour declares that John Baptist was that Elias, who, according to the Prophecy of Malachi, was to appear before the Messiah. If this is not our Saviour's meaning, his Discourses was in no wise an answer to the objection of the Scribes, for the Jews at that time admitted not two Comings of the Messiah; so that what our Saviour might have said to them about a Second coming of the Messiah would have signified nothing in answer to the objection of the Scribes: from whence I conclude, that Mr. Mede does not well translate the Text which our Saviour made use of, it being to be translated thus, *Elias indeed was first to come, and was to restore all things:* See *Matt. 11. 3.* Where you have the same Phrasiology. And indeed after what our Saviour had said, the Disciples understood

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stood that Christ had spoken of *John Baptist*. Nay, had our Saviour spoken of a Second coming of *Elias*, how was it possible for his Disciples to understand that he spoke of *John Baptist* rather than of any other?

Mr. *Mede* pretends to establish his opinion by adding, *Besides, I cannot see how this restoring of all things can be verified of the ministry of John Baptist at the first coming of Christ, which continued but a very short time, and did no such thing as these words seem to imply; for the restoring of all things belongs not to the first, but to the Second coming of Christ, if we will believe St. Peter in his first Sermon in the Temple after Christ's Ascension, Acts 3. 19, &c. Where the Word is the same, ἀποκαταστήσας πάλιν.* But after all Mr. *Mede* must either have denied that *Malachi* in this last part of his Prophecy speaks of the first coming of Christ, or else what he saith does not in the least contradict what I represent as the true meaning of our Saviour's answer, and besides we can't see how the Apostles, who had only the Idea of one coming of Christ, could be satisfied with his answer.

But supposing Christ speaks of an *Elias* as to come before his Second appearing, then first, how can Mr. *Mede* blame the Jews for adhering to the Law of *Moses*, untill the Second coming of the Messiah; seeing *Malachi* commands them to observe it till *Elias* came? Secondly, How can

can Mr. *Mede* avoid embracing the Tradition of the Jews, who have maintained for many Ages last past, See *Joseph ben Gorion* chap 3. and pretend to ground it upon *Jeremiah*, that *Elias* is to come in order to discover to them the Ark and the Curtains which *Jeremiah* hid in Mount *Nebo*, before the burning of the Temple by *Nebuzaradan*, and for which Tale, viz. the hiding of those things, there is some Authority before Christ, viz. 2 Macc. 2. 4. 'Tis true Papists can't pretend to deny such an Authority as this, but yet, I hope, Mr. *Mede* would not have allowed it, nor have engaged us in such a foolish belief of the Ark's being to be restored amongst the Jews which is all one with the restoration of the Levitical Worship.

We can't abstain from laughing at the fancies of the Romanists, who, having imagined several chymeras concerning Anti-christ, pretend that the Jews are to embrace Anti-christ, and to adhere to him, and by a natural consequence suppose, that *Elias* is to come in Person, in order to reclaim them from their horrid Error; this indeed might be called a Restoration; but Mr. *Mede* was far from such an opinion, tho, the Authority of the Fathers is as much for this as for the first, almost all the Fathers in general, having falsely explained after that manner the place of St. *John* ch. 5. 43.

For my part it seems, that granting, according to the opinion of the Jews, that *Elias* is to come before the appearing of the *Messiah*, and that *Elias* is a Second time to come before the Day of Judgment in order to convert the Fathers and the Church of *Rome*, it would be more natural to believe that *Elias* is to come in Person, than to suppose that such a Prophet as *John the Baptist* was, is to come, who wrought no Miracles; for such a Prophet as *St. John Baptist* was, must go into all the parts of the World, where the Jews are at present dispersed, to Convert them, whereas, according to the notion of the *Sibylline Oracles*, *Elias* would perform that with greater ease, he being to be carried in a fiery Chariot where he pleases, and by such an astonishing appearance, engage the Jews to receive the *Messiah*.

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